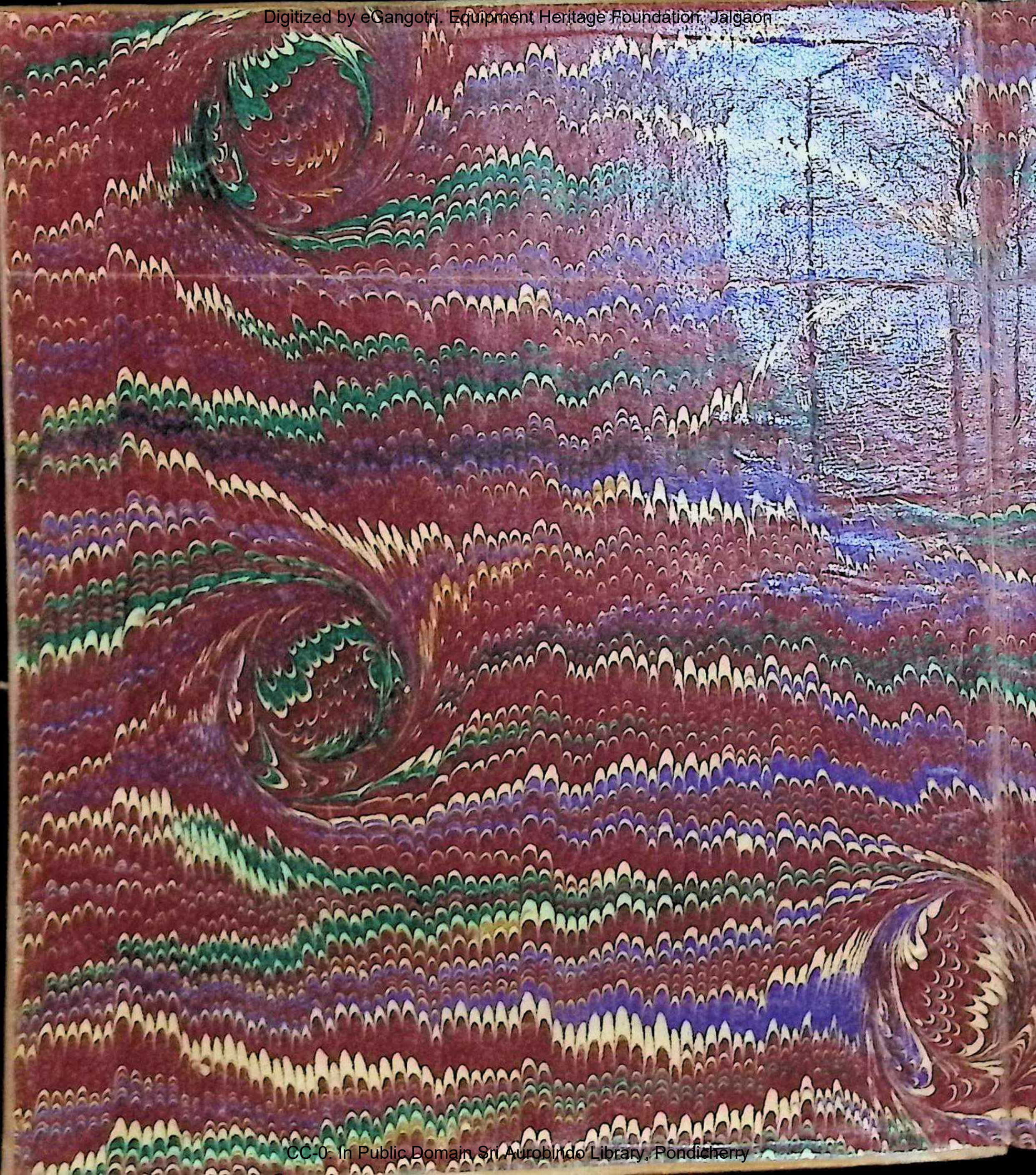
THE DHARMA-SAMGRAHA





Anecdota Oxoniensia

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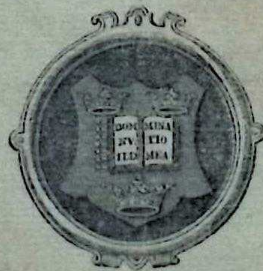
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A BUDDHIST PRIEST FROM JAPAN

AND AFTER HIS DEATH EDITED BY

F. MAX MULLER AND H. WENZEL



Oxford

AT THE CLARENDON PRESS

1885

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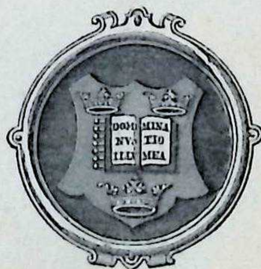
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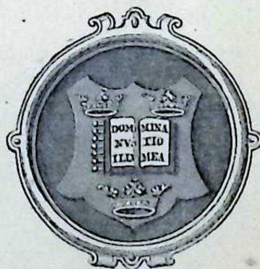
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PREFACE.

THIS edition of the text of the Dharma-saṃgraha, with notes and indices, will, I hope, serve as a lasting monument of a most conscientious, laborious, and amiable Buddhist priest, Kenjiu Kasawara, who arrived in England in 1876, became my pupil in Sanskrit from 1879–82, and died shortly after his return to his native country, in 1883.

I have given an account of him and his fellow-student, Bunyiu Nanjio, in my 'Biographical Essays' (Longmans, 1884), and I shall here quote a few lines only, in order to enable Sanskrit scholars, who may not have read these Essays, to form some idea of what this promising young student was. 'Kasawara's life at Oxford was very monotonous. He allowed himself no pleasures of any kind, and took little exercise. He did not smoke, or drink, or read novels or newspapers. He worked on day after day, often for weeks seeing no one and talking to no one but to me and his fellow-worker, Bunyiu Nanjio. He spoke and wrote English correctly, he learnt some Latin, also a little French, and studied some of the classical English books on history and philosophy. He might have become a most useful man after his return to Japan, for he was not only able to appreciate all that was good in European civilisation, but retained a certain national pride, and would never have become a mere imitator of the West. His manners were perfect—they were the natural manners of an unselfish man. As to his character, all I can say is that, though I watched him for a long time, I never found any guile in him, and I doubt whether, during the last four years, Oxford possessed a purer and nobler soul among her students than this poor Buddhist priest. Buddhism may indeed be proud of such a man. During the last year of his stay at Oxford I observed signs of depression in him, though he never complained. I persuaded him to see a doctor, and the doctor at once declared that my young friend was in an advanced stage of consumption, and advised him to go home. He never flinched, and I still hear the quiet tone in which

he said, "Yes, many of my countrymen die of consumption." However, he was well enough to travel and to spend some time in Ceylon, seeing some of the learned Buddhist priests there, and discussing with them the differences which so widely separate Southern from Northern Buddhism. But after his return to Japan his illness made rapid strides. He sent me several dear letters, complaining of nothing but his inability to work. His control over his feelings was remarkable. When he took leave of me, his sallow face remained as calm as ever, and I could hardly read what passed within. But I know that after he had left, he paced for a long time up and down the road, looking again and again at my house, where, as he told me, he had passed the happiest hours of his life. Yet we had done so little for him. Once only, in his last letter, he complained of his loneliness in his own country. "To a sick man," he wrote, "very few remain as friends." Soon after writing this he died, and the funeral ceremonies were performed at Tokio on the 18th of July, 1883.

'He has left some manuscripts behind, which I hope I shall be able to prepare for publication, particularly the "Dharma-sa*m*graha," a glossary of Buddhist technical terms, ascribed to Nâgâr*g*una. But it is hard to think of the years of work which are to bear no fruit; still harder to feel how much good that one good and enlightened Buddhist priest might have done among the thirty-two millions of Buddhists in Japan. Have, pia anima! I well remember how last year we watched together a glorious sunset from the Malvern Hills, and how, when the Western sky was, like a golden curtain, covering we knew not what, he said to me, "That is what we call the Eastern gate of our Sukhâvati, the Land of Bliss." He looked forward to it, and he trusted he should meet there all who had loved him, and whom he had loved, and that he should gaze on the Buddha Amitâbha, i.e. Infinite Light.'

It has taken more time than I expected to prepare the text and notes of the Dharma-sa*m*graha, as left by Kasawara, for Press, and I have gratefully to acknowledge the assistance which I received from Dr. H. Wenzel in this sometimes very troublesome work. While preparing my lectures for my Japanese pupils, I had myself to study that peculiar kind of Sanskrit in which their sacred books are written, and in collecting new materials, chiefly from MSS., I came across the MS. of the Dharma-sa*m*graha at the India Office. As it contained long lists of technical

terms, which form one of the greatest difficulties to the students of Buddhism, I copied nearly the whole of it, and made frequent use of it in my lectures.

After a time Kenjiu Kasawara expressed a wish to copy the text for himself, and I then encouraged him to prepare a critical edition of it. Though a critical edition was, perhaps, hardly called for in the case of a text like the Dharma-sa*m*graha, Kasawara copied the MS. of the India Office very carefully, and afterwards collated it with a MS. and with a fragment of another MS. at Cambridge. The MS. of the India Office, No. 2932, one of those presented by Mr. B. H. Hodgson, is most carelessly written, and in some parts quite illegible. The MSS. at Cambridge are better, but of little assistance in really difficult passages. If I say that a critical edition was, perhaps, hardly called for, I do not mean to undervalue the collation which we owe to Mr. Kasawara; all I mean is that in most cases we found that the correctness or incorrectness of the technical terms had to be settled by independent evidence rather than by the various readings of our MSS.

The collation having once been made, it was thought best to print it. Though neither I nor Dr. Wenzel can be responsible for its accuracy, I may say that whenever I was led to test it by reference to the India Office MS., which was lent to me through the kindness of Dr. Rost, the learned librarian of the India Office, I found Kasawara quite as dependable as most European editors. The collation becomes important whenever a question arises as to certain words or classes of words being included or excluded from our text. Thus our text knows of nine Aṅgas only, like the Hînayâna, not of twelve, like the Mahâyâna. The four Devîs, the five Rakshâs, the ten Krodhas, and the six Yoginîs are unsupported by the Cambridge MS. and by the Chinese Version. Here the comparative list of the chapters contained in the Sanskrit MSS., and in the Chinese Version, will prove very instructive.

Mere blunders, which could be of no interest, have mostly been corrected without special remarks. Thus, though all the MSS. in sect. VII read *k*aturlokapâlâ*h*, we have printed *k*atvâro lokapâlâ*h*, not because *k*aturlokapâlâ*h* is impossible (it might be, the guardians of the four worlds), but because it is against the character of the Dharma-sa*m*graha, where the principal object throughout is to give the number of terms

in each paragraph. Where a passage was completely unintelligible to us, we have said so in the Notes.

While reading this and other Sanskrit texts with me, Kasawara had prepared a large number of notes, consisting chiefly of references to books which he had been studying at Oxford. Dr. Wenzel has had the kindness to revise and arrange these notes, and he has himself added new references to the works of Köppen, Kern, Cunningham, Oldenberg, Wassiljew, and to Tibetan authorities. He wishes, however, to have it clearly understood that he is not responsible for the accuracy of quotations from the Mahâ-vyutpatti, the Abhidharmako*s*a, and other works, chiefly Chinese, which Kasawara had made from MSS., not accessible to Dr. Wenzel.

The order of the quotations is generally the following. The Pâli words are given immediately after the Sanskrit words. Then follow: (1) The Buddhist Sanskrit works and their Tibetan translations; (2) the Pâli sources, i.e. Childers and whatever has appeared after him; and, finally, (3) the European authors who have discussed the subject. Of these last the principal works only have been cited, and only their more important passages. Sometimes, at the end, some other Sanskrit works have been added which may happen to mention the same subject. The translations have mostly been given after Childers, but with constant regard to later authorities.

As to the arrangement of the Dharma-sa*m*graha itself, no certain plan is discernible in the disposition of its matter. Sometimes kindred subjects follow each other, but they are also scattered here and there through the whole work. So, for instance, we find the cosmological terms enumerated in sections 3–13, 86–91, 120–129; other groups are the Bhodhipakshika-dharmas (sects. 43–50), the four divisions of each of the four Noble Truths (sects. 97–100), the three classes of each of the ten Pâramitâs (sects. 105–114); the divisions of *S*abda, Rasa, Gandha, Spar*s*a (sects. 35–38), etc.

Most of the Dharmâlokamukhas of the fourth chapter of the Lalita-vistara are found in our collection, viz.: Sect. 15, cp. Dharmâl. 83 and 84; 16, cp. 14–17; 17, cp. 87–92; 19, cp. 94; 21, cp. 48–51; 44–50, cp. 52–82; 54, cp. 8–13; 55, cp. 18–21; 64, cp. 108 and 109; 107, cp. 51, 105, and 106; 117, cp. 97–100.

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[1] The Tibetans always write Târanâtha.

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॥ [1]नमो रत्नत्रयाय ॥

रत्नत्रयं नमस्कृत्य सर्वसत्त्वहितोदयं ।
कथ्यते मोहनाशाय धर्मसारसमुच्चयः[2] ॥

I. तत्र [3]प्रथमं तावत्त्रीणि रत्नानि । तद्यथा ॥

बुद्धो धर्मः संघश्चेति ॥

II. [4]त्रीणि यानानि ॥

श्रावकयानं [5]प्रत्येकबुद्धयानं महायानं चेति ॥

III. [6]पंच बुद्धाः । तद्यथा ॥

वैरोचनोऽक्षोभ्यो रत्नसंभवोऽमिताभोऽमोघसिद्धिश्चेति ॥

I. = India Office Library MS. C. = Cambridge MS. F. = Cambridge Fragment [Add. 1701. 2]. Ch. V. = the Chinese Version.

[1] F.

॥ नमो बुद्धाय ॥
तथागतं नमस्कृत्य धर्मकायप्रभास्वरं ।
अनंतबुद्धवीराणामुच्यते धर्मसंग्रहं ॥
प्रथमं रत्नत्रयशरणं तद्यथा बु°

[2] I. and C. read °मुच्चयं. [3] C. omits प्रथमं. [4] I. only omits this section.

[5] C. प्रत्येकयानं. [6] The sections from the 3rd to the 13th are not found in C. F. nor in the Ch.Version.

IV. [1]चतस्रो देव्यः । तद्यथा ॥

[2]रोचनी मामकी [3]पांडुरा तारा चेति ॥

V. पंच रक्षाः । तद्यथा ॥

प्रतिसरा [4]साहस्रप्रमर्दनी मारीची [5]मंत्रानुसारिणी शीतवती चेति ॥

VI. सप्त तथागताः । तद्यथा ॥

विपश्यी शिखी विश्वभूः क्रकुच्छंदः कनकमुनिः काश्यपः शाक्यमुनिश्चेति ॥

VII. [6]चत्वारो लोकपालाः । तद्यथा ॥

धृतराष्ट्रो विरूपाक्षो [7]विरूढकः कुवेरश्चेति ॥

VIII. अष्टौ लोकपालाः । तद्यथा ॥

इंद्रो यमो वरुणः कुवेर ईशानोऽग्निर्नै[8]र्ऋतो वायुरिति ॥

IX. दश लोकपालाः ॥

[9]अष्टलोकपालाधिकमूर्ध्वं ब्रह्माधः कृष्णः ॥

X. चतुर्दश लोकपालाः । तद्यथा ॥

दशलोकपालसकलं चंद्रः सूर्यः पृथ्व्यसुरः ॥

---

[1] I. reads चतुर्देवी. [2] A marginal note in I. gives रोचृ लोचृ दीप्तौ । [3] I. reads पांडरा.
[4] I. °प्रमद्दनी. [5] I. °सारनी. [6] The MSS. read चतुर्लोकपालाः. Grammatical mistakes of this character have been corrected, without giving all the various readings.
[7] I. विरुधक. [8] I. नैऋत्य. [9] I. °पाराधिक क°.

XI. दश क्रोधाः । तद्यथा ॥

यमांतकः प्रज्ञांतकः पद्मांतको विघ्नांतकोऽचरटर्किराजो नीलदंडो महाबल उष्णीषश्चक्रवर्ती संभराजश्चेति[1] ॥

XII. अष्टौ बोधिसत्त्वाः । तद्यथा ॥

मैत्रेयो गगनगंजः समंतभद्रो वज्रपाणिर्मंजुश्रीः [2]सर्वनिवरणविष्कंभी क्षितिगर्भः खगर्भश्चेति ॥

XIII. [3]षड्योगिन्यः । तद्यथा ॥

वज्रवाराही यामिनी [4]संचारणी संत्रासनी चांडिका चेति ॥

XIV. [5]सप्तविधानुत्तरपूजा । [6]तद्यथा ॥

वंदना पूजना पापदेशनानुमोदनाध्येषणा बोधिचित्तोत्पादः परिणमना चेति ॥

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[1] I. सुंभरा°. [2] I. °चिस्कंभी. [3] I. °योगिनी । त°. [4] I. संचारनी. [5] C. सप्तविधानोत्तरपूजा ॥ सर्वक्षेत्राणुसंख्यैश्च प्रणामैः प्रणमाम्यहमित्यादिकं वंदना ॥१॥ मया बालेन मूढेन यत्किंचित्पापमाचितमित्यादिकं पापदेशना ॥२॥ अपायदुःखविश्रामं सर्वसत्त्वैः कृतं शुभमित्यादिकं पुण्यानुमोदना ॥३॥ रत्नत्रयं मे शरणमिति त्रिशरणगमनं ॥४॥ अद्य मे सफलं जन्मेत्यादिकं बोधिचित्तोत्पादः ॥१॥ इति सप्तविधानोत्तरपूजा ॥ बोधिचर्यावतारादिग्रंथे लिखितं ॥ As is seen, C. gives only a fivefold Pûgâ; I. and F. give only six: I. वंदना, पापदेशना, अनुमोदना, त्रिशरनगमनं, अध्येषणा, बोधिचित्तोत्पाद; and F. वंदना, देशना, पूजना, अनुमोदना, अध्येषणा, परिणामना चेति ॥ The list given in the text is in accordance with that in the Chinese Version, in which, as in F., पूजना is substituted for त्रिशरणगमनं. [6] C. and F. omit तद्यथा.

XV. [1]त्रीणि कुशलमूलानि ॥

बोधिचित्तोत्पाद आशयविशुद्धिरहंकारममकारपरित्यागश्चेति ॥

[2]XVI. चत्वारो ब्रह्मविहाराः ॥

मैत्री करुणा मुदितोपेक्षा चेति ॥

[3]XVII. षट् पारमिताः ॥

दानपारमिता शीलपारमिता क्षांतिपारमिता वीर्यपारमिता ध्यानपारमिता प्रज्ञापारमिता चेति ॥

XVIII. दश पारमिताः ॥

[4]षट्पारमितासकलमुपायं प्रणिधिर्बलं ज्ञानं चेति ॥

XIX. चत्वारि [5]संग्रहवस्तूनि ॥

दानं [6]प्रियवचनमर्थचर्या [7]समानार्थता चेति ॥

XX. पंचाभिज्ञाः ॥

दिव्यचक्षुर्दिव्यश्रोत्रं[8] [9]परचित्तज्ञानं पूर्वनिवासानुस्मृतिर्ऋद्धिश्चेति ॥

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[1] त्रीणि मूलानि F. and Ch.Version, 'Three Roots.' [2] In C. and Ch.V. this section is placed before section 19. [3] This section is omitted in F. and Ch.V. [4] I. °मितासउपर, which seems intended for °मितासकलं; but C. and F. omit this word, and enumerate from दानपारमिता to प्रज्ञा, which is directly followed by उपाय and the other three Pâramitâs. [5] F. °वस्तूनि तद्यथा दा°. [6] I. प्रियवरणं. [7] I. समानार्थं. F. समनार्थता. [8] I. °श्रोत. [9] I., C. परिचि°. F. परचित्ताभिज्ञ ऋद्धिपादश्चेति.

XXI. चत्वार्यार्यसत्यानि । [1]तद्यथा ॥

[2]दुःखं समुदयो निरोधो मार्गश्चेति ॥

XXII. पंच स्कंधाः ॥

[3]रूपं वेदना संज्ञा [4]संस्कारा विज्ञानं चेति ॥

XXIII. लोकोत्तरपंचस्कंधाः ॥

शीलसमाधिप्रज्ञाविमुक्ति[5]विमुक्तिज्ञानदर्शनस्कंधा इति ॥

[6]XXIV. द्वादशायतनानि ॥

चक्षुः[7]श्रोत्रघ्राणजिह्वाकायम[8]नआयतनानि रूपगंधशब्दरस-स्पर्श[9]धर्मायतनानि चेति ॥

XXV. अष्टादश धातवः ॥

चक्षुः[10]श्रोत्रघ्राणजिह्वाकायम[11]नोरूपगंधशब्दरसस्पर्श[12]धर्मधातव-श्चक्षुर्विज्ञान[13]श्रोत्रविज्ञानघ्राणविज्ञानजिह्वाविज्ञानकायविज्ञान-[14]मनोविज्ञानधातवश्चेति ॥

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[1] I. omits तद्यथा. [2] F. adds the word सत्य to each of the four words. [3] F. adds स्कंध to each of the five words. [4] I. संस्कारविज्ञाना चेति and C. संस्काराविज्ञानाश्चेति. [5] I. and C. विमुक्तिज्ञानस्कं°; F. inserts दर्शन between ज्ञान and स्कंध, which reading is correct. [6] F. and Ch. V. leave out from sect. 24 to sect. 41. [7] I. श्रोत. [8] I., C. मनआयतन रू°. [9] I., C. धर्मधातु आयतनश्चेति. [10] श्रोत. [11] मन आयतन रूपगंधशब्दरस, &c. [12] I., C. धर्मधातु च°. [13] C. left out. [14] I. मनविज्ञान चेति.

[1]XXVI. तत्रैकादश रूपस्कंधाः ॥

चक्षुः [2]श्रोत्रं घ्राणं जिह्वा कायो रूपं शब्दो गंधो रसः स्पर्शो विज्ञप्तिश्चेति ॥

XXVII. वेदना त्रिविधा ॥

[3]सुखा दुःखादुःखासुखा चेति ॥

XXVIII. संज्ञास्कंधः ॥

[4]निमित्तोद्ग्रहणात्मिका ॥

XXIX. संस्कारा द्विविधाः ॥

तत्र [5]चित्तसंप्रयुक्तसंस्काराः चित्तविप्रयुक्तसंस्काराश्चेति ॥

XXX. चित्तसंप्रयुक्तसंस्काराश्चत्वारिंशत्। तद्यथा ॥

[6]वेदना संज्ञा [7]चेतना [8]छंदः स्पर्शो मतिः स्मृतिर्मनस्कारोऽधिमोक्षः समाधिः श्रद्धाप्रमादः [9]प्रश्रब्धिरुपेक्षा ह्रीरपत्रपालोभोऽद्वेषोऽहिंसा वीर्यं मोहः [10]प्रमादः [11]कौसीद्यमश्राद्ध्यं[12] स्त्यानमौद्धत्यमह्रीकतानपत्रपा[13] क्रोध [14]उपनाहः [15]शाठ्यमीर्ष्या [16]प्रदानो म्रक्षो मात्सर्यं माया मदो विहिंसा [17]वितर्को विचारश्चेति ॥

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[1] This section is omitted in C. [2] I. श्रोत घ्रा°, read श्रोतः or श्रोत्रं. [3] C. सुखादुःखासुखाश्चेति. [4] I. निमित्तो°. [5] C. omits these two long words, and passes from तत्र to the title of the next section. [6] Left out in I. [7] Left out in C. [8] C. छंप. [9] I., C. प्रसब्धि. [10] I., C. प्रमदः. [11] I., C. कौसीत्यं. [12] I. जश्राद्ध. C. असद्धं. [13] I. उध्यत्य and C. उद्धत्य. [14] I. उपानह. [15] I. भार्ष and C. सार्यं. [16] I. प्रदाम; C. प्रदानः; Mahâvyutpatti प्रदाशः; and Abhidh. Vyákhyâ, fol. 107 a, l. 2, ..दास. [17] I., C. चवितर्कः सविचारश्चेति; Mahâvyutpatti वितर्कौ विचारः.

XXXI. तत्र चित्तविप्रयुक्तसंस्कारास्त्रयोदश ॥

प्राप्तिरप्राप्तिः [1]सभागतासंज्ञिकं समाप्तिर्जीवितं जातिर्जरा स्थितिरनित्यता नामकायः पदकायो [2]व्यंजनकायश्चेति ॥

XXXII. त्रीण्यसंस्कृतानि । तद्यथा ॥

आकाशः प्रतिसंख्यानिरोधोऽप्रतिसंख्यानिरोधश्चेति ॥

XXXIII. षड् विषयाः । तद्यथा ॥

रूपं शब्दो गंधो रसः स्पर्शो [3]धर्मश्चेति ॥

XXXIV. तत्र रूपं विषयस्वभावं ॥

नीलं पीतं लोहितमवदातं [4]हरितं दीर्घं ह्रस्वं परिमंडलमुन्न[5]-तमवनतं[6] [7]सातं विसातं[8]मच्छं धूमो रजो महिका छायातप आलो-कोऽ[9]धंकारश्चेति ॥

XXXV. अष्टाविंशतिविधः शब्दः ॥

[10]सप्त पुरुषवाक्छब्दाः सप्त पुरुषहस्तादिशब्दाः । एत एवं मनोज्ञभेदेनाष्टाविंशतिः ॥

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[1] I., ` संतागता. [2] ०का याश्चेति. [3] From श्चेति of धर्मश्चेति down to परि of परिमंडल the words are left out in J. [4] Mahâvyutpatti has पृत्तं for हरितं. [5] उन्नत is left out in C. [6] I., C. चनतं. [7] Mahâvyutpatti has शातं विशातं. [8] It ought to be चभ्र; see Mahâvyutpatti. [9] C. गंधकारश्चेति. [10] It was probably intended to write मनोज्ञामनोज्ञभेदन. I. reads अष्टविध शब्द ॥ तद्यथा ॥ सत्पपुरुपवाक् शब्द सत्पं पुरुपहस्तादिशब्दं ॥ एतत्रवं मनोज्ञाभेदेनाष्टाविसति ॥ C. reads अष्टविधश्च्छंद ॥ तद्यपा ॥ सत्पपु-रूपवाकच्छंदः । सत्पं परुपहस्तादिशब्दः ॥ एत एवं मनोज्ञाभेदनास्ताविसतिः ॥

XXXVI. रसः षड्विधः । तद्यथा ॥

मधुरोऽम्लो लवणः कटुस्तिक्तः कषायश्चेति ॥

XXXVII. चत्वारो गंधाः । तद्यथा ॥

सुगंधो दुर्गंधः समगंधो विषमगंधश्चेति ॥

XXXVIII. एकादश [1]स्प्रष्टव्यानि ॥

पृथ्व्यापस्तेजो वायुः [2]श्लक्ष्णत्वं कर्कशत्वं लघुत्वं गुरुत्वं शीतं [3]जिघत्सा पिपासा चेति ॥

XXXIX. पंच महाभूतानि ॥

पृथ्व्यापस्तेजो वायुराकाशश्चेति ॥

XL. पंच भौतिकानि ॥

रूपं शब्दो गंधो रसः स्पर्शश्चेति ॥

XLI. [4]विंशतिः शून्यताः । तद्यथा ॥

अध्यात्मशून्यता वहिर्धाशून्यताध्यात्मवहिर्धाशून्यता शून्यता-शून्यता महाशून्यता परमार्थशून्यता संस्कृतशून्यतासंस्कृतशून्य-

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[1] I. धर्मपानि. C. पर्सम्प्यनि. [2] I. श्लेपत्वं. C. श्लेप्मत्वं. [3] I., C. जिपाणा.

[4] The list given here is that of MS. I. MS. C. has only eighteen against the given number in the title. Further, the order of the words in C. is different from that of I. We miss in C. प्रकृतिशून्यता and स्वभावशून्यता, and we find मुलषणशून्यता, for भावशून्यता in I. But 'the eighteen Sûnyatâs' are better known than 'the twenty,' and the Chinese Version actually gives the title 'Eighteen Sûnyatâs.' The Fragment does not give this section at all.

तात्यंतशून्यतानवराग्रशून्यतानवकारशून्यता प्रकृतिशून्यता सर्वधर्मशून्यता लक्षणशून्यतालक्षणशून्यता भावशून्यताभावशून्यता स्वभावशून्यताभावस्वभावशून्यता परभावशून्यता चेति ॥

XLII. द्वादशांगप्रतीत्यसमुत्पादाः ॥

अविद्या संस्कारा विज्ञानं नामरूपं षडायतनं स्पर्शो वेदना तृष्णो[1]पादानं भवो [2]जातिर्जरामरणं शोकपरिदेवदुःखदौ[3]र्मनस्योपायासाश्चेति ॥

XLIII. सप्तत्रिंशद्बोधिपाक्षिका धर्माः ॥

चत्वारि स्मृत्युपस्थानानि ॥४॥ चत्वारि सम्यक्प्रहाणानि ॥८॥ चत्वार ऋद्धिपादाः ॥१२॥ पंचेंद्रियाणि ॥१७॥ पंच बलानि ॥२२॥ सप्त बोध्यंगानि ॥२९॥ आर्याष्टांगिकमार्गश्चेति ॥३७॥

XLIV. [4]तत्र कतमानि स्मृत्युपस्थानानि । तद्यथा ॥

काये [5]कायानुदर्शस्मृत्युपस्थानं [6]वेदनायां वेदनानुदर्शस्मृत्युपस्थानं [7]चित्ते चित्तानुदर्शस्मृत्युपस्थानं [8]धर्मे धर्मानुदर्शस्मृत्युपस्थानं ॥

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[1] C. उपादानः. [2] I. deest. [3] C. दुर्मनश्चेति ॥ F. omits the words शोक &c., and adds °मरणमिति ॥ एवंविधं यद् द्वादशांगं ज्ञातव्यं ॥ [4] F. reads तत्र चत्वारि स्मृ°. [5] I. °ये कायानदर्शीस्मृ°. C. °ये कायानुस्मृ°. F. °ये कायानुदर्शस्मृ°. This अनुदर्शी or अनुदर्श answers to the Pâli form Kâyânupassanâ sati. [6] I. एव वेदनास्मृ°. C. एवं वेदनानुस्मृ°. F. वेदनायां वेदनानुदर्शस्मृ°. [7] I., C. चित्तस्मृ°. F. चित्ते चित्तानुदर्शस्मृ°. [8] I., C. धर्मस्मृ°. F. धर्मे धर्मानुदर्शस्मृ°.

XLV. [1]कतमानि चत्वारि सम्यक्प्रहाणानि। तद्यथा ॥

उत्पन्नानां कुशलमूलानां संरक्षणं। अनुत्पन्नानां समुत्पादः। [2]उत्पन्नानामकुशलानां धर्माणां प्रहाणं। अनुत्पन्नानां पुनरनुत्पादश्चेति ॥

XLVI. चत्वार ऋद्धिपादाः। तद्यथा ॥

छंदसमाधिप्रहाणाय[3] [4]संस्कारसमन्वागत ऋद्धिपादः। एवं चित्त ऋद्धिपादः। वीर्य ऋद्धिपादः। मीमांसासमाधिप्रहाणाय संस्कारसमन्वागत ऋद्धिपादश्चेति ॥

XLVII. पंचेंद्रियाणि। तद्यथा ॥

श्रद्धासमाधिवीर्यस्मृतिप्रज्ञेंद्रियं चेति ॥

[5]XLVIII. पंच बलानि ॥

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञाबलं चेति ॥

XLIX. सप्त बोध्यंगानि। तद्यथा ॥

[6]स्मृतिसंबोध्यंगं धर्मप्रविचयसंबोध्यंगं वीर्यसंबोध्यंगं [7]प्रीतिसंबोध्यंगं [8]प्रश्रब्धिसंबोध्यंगं [9]समाधिसंबोध्यंगमुपेक्षासंबोध्यंगमिति ॥

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[1] F. चतुःसम्यक्प्रहाणानि। तद्यथा। अनुत्पन्नानां पापकानां विरमणाय। उत्पन्नानां परिहरणाय। अनुत्पन्नानां कुश[ल]मूलानमुत्पादनाय उत्पन्नानां कुशलमूलानां वृद्धत्वं परिणामनाय भवति। [2] I. उत्पन्नानां कुशलानां धर्मानां प्रहाणं। [3] C. प्रहानाय. [4] I. संस्कारसमारोपणता ऋ°. F. enumerates the principal words only, thus छंदचित्तवीर्यमीमांसा।
[5] This section is left out in C. [6] I. स्मृतिबोध्यं°. [7] I. प्रतिसं°.
[8] C. प्रश्रवणाधिसंबो°. I. प्रमुचिसं. [9] Here ends the Fragment.

L. [1]आर्याष्टांगिकमार्गः ॥

सम्यग्दृष्टिः सम्यक्संकल्पः सम्यग्वाक् सम्यक्कर्मान्तः सम्यगाजीवः सम्यग्व्यायामः सम्यक्स्मृतिः सम्यक्समाधिश्चेति ॥

[2]एते सप्तत्रिंशद्बोधिपाक्षिका धर्माः ॥

LI. चतस्रः प्रतिसंविदः । तद्यथा ॥

धर्मप्रतिसंविद[3]र्थप्रतिसंविन्निरुक्तिप्रतिसंवित्प्रतिभानप्रतिसंविच्चेति ॥

LII. चतस्रो [4]धारण्यः । तद्यथा ॥

आत्मधारणी ग्रंथधारणी [5]धर्मधारणी मंत्रधारणी चेति ॥

LIII. चत्वारि [6]प्रतिशरणानि । तद्यथा ॥

अर्थप्रतिशरणता न व्यंजनप्रतिशरणता । ज्ञानप्रतिशरणता न विज्ञानप्रतिशरणता । नीतार्थप्रतिशरणता न नेयार्थप्रतिशरणता । धर्मप्रतिशरणता न पुद्गलप्रतिशरणता चेति ॥

LIV. षडनुस्मृतयः ॥

बुद्धानुस्मृतिर्धर्मानुस्मृतिः संघानुस्मृतिस्त्यागानुस्मृतिः शीलानुस्मृतिर्देवानुस्मृतिश्चेति ॥

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[1] I. °र्यास्तांगा मार्गाः. [2] C. omits एते सप्तत्रिं and reads शद्बोधि°. [3] Left out in I. [4] I. धारण्याणी। [5] Left out in C. [6] I. पतिसरनानि ॥

LV. चत्वारि धर्मपदानि । तद्यथा ॥

अनित्याः सर्वसंस्काराः । दुःखाः सर्वसंस्काराः । [1]निरात्मानः सर्वसंस्काराः । [2]शांतं निर्वाणं चेति ॥

LVI. दशाकुशलानि । तद्यथा ॥

[3]प्राणातिपातोऽदत्तादानं [4]काममिथ्याचारो मृषावादः पैशुन्यं पारुष्यं संभिन्नप्रलापोऽभिध्या व्यापादो मिथ्यादृष्टिश्चेति ॥

LVII. गतयः षट् । तद्यथा ॥

नरकस्तिर्यक्[5] प्रेतोऽसुरो [6]मनुष्यो देवश्चेति ॥

LVIII. षड् धातवः ॥

पृथ्व्यापस्तेजो वायुराकाशो [7]विज्ञानं चेति ॥

LIX. अष्टौ विमोक्षाः । तद्यथा ॥

[8]रूपी रूपाणि पश्यति शून्यं । [9]अध्यात्मारूपसंज्ञी बहिर्धारूपाणि पश्यति शून्यं । [10]आकाशानंत्यायतनं पश्यति शून्यं । विज्ञानानंत्यायतनं पश्यति शून्यं । आकिंचन्यायतनं पश्यति शून्यं ।

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[1] I. निरात्मनः सर्वधर्माः. [2] I. °निर्वानश्चे°. C. °निर्वाणाश्चे°. [3] I. प्रानाति°. [4] I. कायमि°. [5] I. तिर्जकः. [6] C. देवः। मनुष्यश्चेति ॥ [7] °ज्ञानश्चेति I., C. [8] I. रूपरूपा°. [9] I. त्मरूप. [10] The third of the eight is left out both in I. and C. Mahâvyutpatti has, for the third, the following: शुभं विमोक्षं कायेन साक्षात्कृत्वोपसंपद्य विहरत्ययं तृतीयो विमोक्षः॥ And the Mahâparinibbânasuttam: Subham t' eva adhimutto hoti, ayam tatiyo vimokho.

नैवसंज्ञानासंज्ञायतनं पश्यति शून्यं। संज्ञावेदयितनिरोधं पश्यति शून्यं चेति ॥

LX. पंचानंतर्याणि। तद्यथा ॥

मातृवधः पितृवधोऽर्हद्वधस्तथागतदुष्टचित्तरुधिरोत्पादः[1] संघभेदश्चेति ॥

LXI. अष्टौ लोकधर्माः ॥

लाभोऽलाभः सुखं दुःखं यशोऽयशो निंदा प्रशंसा चेति ॥

LXII. नवांगप्रवचनानि। तद्यथा ॥

सूत्रं गेयं व्याकरणं गाथोदानं जातकं[2] वैपुल्यमद्भुतधर्म[3] उपदेशश्चेति ॥

LXIII. [4]द्वादश धूतगुणाः ॥

पैंडपातिकस्त्रैचीवरिकः [5]खलुपश्चाद्भक्तिको नैषद्यिको यथासंस्तरिको वृक्षमूलिक एकासनिक आभ्यवकाशिक आरण्यकः श्माशानिकः पांशुकूलिको [6]नामतिकश्चेति ॥

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[1] Laṅkâvatâra तथागतकाये दुष्ट° and Mahâvyutpatti तथागतस्यांतिके दुष्ट°. [2] I. has वृतक (इतिवृत्तक) before वैपुल्य, which would give ten words. [3] I., O. अभुतधर्म. [4] In Pâli there are enumerated thirteen, thus: 3. Pi*nd*apâtikaṅga*m*; 2. Te*k*îvarikaṅga*m*; 7. Khalupa*kkh*âbhattikaṅga*m*; 13. Nesa*gg*ikaṅga*m*; 12. Yathâsanthatikaṅga*m*; 9. Rukkhamûlikaṅga*m*; 5. Ekâsanikaṅga*m*; 10. Abbhokâsikaṅga*m*; 8. Âraññakaṅga*m*; 11. Sosânikaṅga*m*; 1. Pa*m*sukûlikaṅga*m*; 4. Sapadâna*k*ârikaṅga*m*; 6. Pattapi*nd*ikaṅga*m*. [5] I. श्चात्तभ. [6] I. नामंति°.

LXIV. दश भूमयः ॥

प्रमुदिता विमला प्रभाकर्यर्चिष्मती सुदुर्जयाभिमुखी दूरंगमा-चला साधुमती धर्ममेघा चेति ॥

LXV. समंतप्रभा निरुपमा ज्ञानवती ॥

[1]एताः सहितास्त्रयोदश भूमयः ॥

LXVI. पंच [2]चक्षूंषि ॥

मांसचक्षुर्धर्मचक्षुः प्रज्ञाचक्षुर्दिव्यचक्षुर्बुद्धचक्षुश्चेति ॥

LXVII. षट् क्लेशाः ॥

रागः [3]प्रतिघो मानोऽविद्या कुदृष्टिर्विचिकित्सा चेति ॥

LXVIII. पंच दृष्टयः ॥

[4]सत्कायदृष्टि[5]रंतग्राहदृष्टिर्मिथ्यादृष्टिर्दृष्टि[6]परामर्शः शीलव्रत-परामर्शः ॥

LXIX. चतुर्विंशतिरुपक्लेशाः । तद्यथा ॥

क्रोध [7]उपनाहो म्रक्षः प्रदाश ईर्ष्या मात्सर्यं शाठ्यं माया मदो विहिंसाह्रीरनपत्रपा [8]स्त्यानमश्राद्धं [9]कौसीद्यं [10]प्रमादो

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[1] I. एता सहितयो त्र°. C. omits the two words, एताभिः सहितास्त्र°? [2] I. चक्षुपिः. C. चक्षुः. [3] C. प्रतिधं. [4] I. सद्का°. [5] I. अंतग्रा°. C. अंतर्ग्रा°. [6] I., C. °प्रामध. [7] I., C. उपन. [8] I., C. सत्री. [9] Left out in I. [10] I. प्रमोद.

[1]मुषितस्मृतिर्विक्षेपोऽसंप्रजन्यं [2]कौकृत्यं [3]मिद्धं वितर्को [4]विचा-रश्चेति ॥

LXX. पंचाहाराः ॥

ध्यानाहाराः [5]कवलीकाराहाराः प्रत्याहाराः स्पर्शाहाराः [6]संचे-तनिकाहाराश्चेति ॥

LXXI. पंच भयानि ॥

आजीविकभयमशोकभयं मरणभयं दुर्गतिभयं [7]पर्षद्साद्यभयं चेति ॥

LXXII. चत्वारि ध्यानानि । तद्यथा ॥

सवितर्कं सविचारं विवेकजं प्रीतिसुखमिति प्रथमध्यानं। अध्या-त्म[8]प्रमोदनात्प्रीतिसुखं[9]मिति द्वितीयं। उपेक्षास्मृति[10]संप्रजन्यं सुख-मिति तृतीयं। उपेक्षास्मृतिपरिशुद्धिरदुःखासुखा वेदनेति चतुर्थं ध्यानमिति ॥

LXXIII. त्रयो विमोक्षाः ॥

[11]शून्यतो[12]ऽनिमित्तो[13]ऽप्रणिहितश्चेति ॥

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[1] I., C. मुखित°. [2] I. कौन्नतां. [3] I. मित्यं. C. मिपं. See Saddharmapuṇḍarika XVI, 26 (p. 319). [4] C. चिरागश्चेति. [5] I., C. कपलिकाहाराः. Pâli kavaliṅkâra°. Mahâvyutpatti कपलीकार°. Abhidh. Vyâkhyâ कपडीकर°. See Lalitavist. p. 330. [6] I. पचे उनिकाहाराः चेति ॥ [7] I. °सावय भयं. C. °भयश्चेति. [8] I. °प्रशादनाप्र°. [9] I. °सुखा नित्य (?) स्मृति चे°. C. °सुखं चिन्न -- चेति द्वि°. [10] I. °सप्रजन्यं. C. संप्रजन्य सु°. [11] C. शून्यताः. I. शून्यता. Cf. Pâli Suññato. [12] I. अनिमिता. C. आनिहितः. [13] C. प्रणिहितश्चेति.

LXXIV. बोधिसत्त्वानां दश [1]वशिताः ॥

आयुर्वशिता चित्तवशिता परिष्कारवशिता [2]धर्मवशितर्द्धिवशिता जन्मवशिताधिमुक्तिवशिता प्रणिधानवशिता कर्मवशिता ज्ञानवशिता [3]चेति ॥

LXXV. बोधिसत्त्वानां दश बलानि। तद्यथा ॥

अधिमुक्तिबलं [4]प्रतिसंख्यानबलं भावबलं क्षांतिबलं ज्ञानबलं प्रहाणबलं समाधिबलं प्रतिभानबलं पुण्यबलं प्रतिपत्तिबलं चेति ॥

LXXVI. तथागतस्य दश बलानि। तद्यथा ॥

[5]स्थानास्थानज्ञानबलं कर्मविपाकज्ञानबलं नानाधातुज्ञानबलं [6]नानाधिमुक्तिज्ञानबलं [7]सत्त्वेंद्रियपरापरज्ञानबलं [8]सर्वत्रगामिनीप्रतिपत्तिज्ञानबलं ध्यानविमोक्षसमाधिसमापत्तिसंक्लेशव्यवदानव्युत्थानज्ञानबलं पूर्वनिवासानुस्मृतिज्ञानबलं च्युत्युत्पत्तिज्ञानबलमाश्रवक्षयज्ञानबलं चेति ॥

LXXVII. चत्वारि वैशारद्यानि। तद्यथा ॥

अभिसंबोधिवैशारद्यमाश्रवक्षयज्ञानवैशारद्यं [9]नैर्वाणिकमार्गावतरणवैशारद्यं चेति ॥

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[1] C. बलानि. [2] This and all down to बलानि in the title of the next section are left out in C. [3] I. °श्चेति. [4] I. प्रतिसख्यानब°. [5] I. स्थानोस्थाणज्ञा°. C. ज्ञानास्थानसस्थानबलं. [6] I., C. नानाविमुक्ति°. Lalitavist. and the Pâli list नानाधिमु°. [7] C. °द्रियवरज्ञा°. [8] I., C. °गामिनप्र°. [9] Left out in I. and C. The Mahâvyutpatti gives अंतरायिकधर्मानन्यथात्वनिश्चितप्याकरणवैशारद्यं ॥

LXXVIII. पंच मात्सर्याणि ॥

धर्ममात्सर्यं लाभमात्सर्यमावासमात्सर्यं[1] कुशलमात्सर्यं वर्णमात्सर्यं चेति ॥

LXXIX. अष्टादशावेणिका बुद्धधर्माः। तद्यथा ॥

नास्ति तथागतस्य स्खलितं[2]। नास्ति [3]रवितं। नास्ति [4]मुषितस्मृतिता। नास्त्यसमाहितचित्तं। नास्ति नानात्वसंज्ञा। नास्त्यप्रतिसंख्यायोपेक्षा[5]। नास्ति छंदपरिहाणिः। नास्ति वीर्यपरिहाणिः। नास्ति स्मृतिपरिहाणिः। नास्ति [6]समाधिपरिहाणिः। नास्ति प्रज्ञापरिहाणिः। नास्ति विमुक्तिपरिहाणिः। [7]नास्ति विमुक्तिज्ञानदर्शनपरिहाणिः। [8]सर्वकायकर्मज्ञानपूर्वंगमज्ञानानुपरिवृत्तिः। [9]सर्ववाक्कर्मज्ञानपूर्वंगमज्ञानानुपरिवृत्तिः। [10]सर्वमनस्कर्मज्ञानपूर्वंगमज्ञानानुपरिवृत्तिः। [11]अतीतेऽध्वन्यसंगमप्रतिहतज्ञानं।[12] [13]प्रत्युत्पन्नेऽध्वन्यसंगमप्रतिहतज्ञानदर्शनं चेति ॥

LXXX. चत्वारो माराः। तद्यथा ॥

स्कंधमारः क्लेशमारो देवपुत्रमारो मृत्युमारश्चेति ॥

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[1] I. आवाशमा°. C. आवाणमा°. [2] C. स्फलितं. [3] C. °स्ति चिन्नं. [4] I., C. मुखितस्मृ°. [5] I. नास्ति प्रतिसंख्यायापे°. [6] I. °स्ति परिसमाधिहाणिः. Ch. Version omits this. [7] Mahâvyut. omits this. [8] C. °कार्यकर्माज्ञानपूर्वेति। महाज्ञानानुपरिवर्त्ति। I. °पूर्वंगमन ज्ञा°. [9] C. °वाक्कर्माज्ञा°. I. सर्वं च वाक्क°. [10] I. सर्वं च मःनस्तगज्ञान°. [11] C. °न्यसगमरिहत°. I. गम परिहत°. [12] Left out in both MSS., but supplied in Mahâvyutpatti अनागतेऽध्वन्यसंगमप्रतिहतं ज्ञानदर्शनं प्रवर्तते। [13] I. °गमपतिहतं ज्ञा° र्शनश्चेति.

LXXXI. चत्वारि श्रद्धांगानि । तद्यथा ॥

[1]आर्यसत्यं त्रिरत्नं [2]कर्म कर्मफलं चेति ॥

LXXXII. नवानुपूर्वसमाधिसमापत्तयः । तद्यथा ॥

चत्वारि ध्यानानि चतस्र आरूप्यसमापत्तयो [3]निरोधसमापत्तिश्चेति ॥

LXXXIII. द्वात्रिंशल्लक्षणानि । तद्यथा ॥

चक्रांकितपाणिपादतलता । [4]सुप्रतिष्ठितपाणिपादतलता । [5]जालावलवद्धांगुलिपाणिपादतलता । मृदुतरुणहस्तपादतलता । [6]सप्तोत्सदता । दीर्घांगुलिता । [7]आयतपार्ष्णिता । [8]ऋजुगात्रता । [9]उत्संगपादता । [10]ऊर्ध्वाग्ररोमता । ऐनेयजंघता । [11]प्रलंबबाहुता । [12]कोषगतवस्तिगुह्यता । सुवर्णवर्णता । [13]शुक्लच्छविता । [14]प्रदक्षिणावर्तकरोमता । [15]ऊर्णालंकृतमुखता । [16]सिंहपूर्वातकायता । [17]सुसंवृतस्कंधता । [18]चितांतरांशता । रसरसाग्रता । [19]न्यग्रोधपरिमंडलता ।

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[1] I. आयस°. [2] C. कर्मा. [3] I. °धसमाधिकश्चेति ॥ [4] C. सद्यनतिष्टित°. [5] I. जालावलयजांगुणिपाणि°. Burnouf, Lotus, p. 573, जालावद्धयत्रांगु°. [6] I. सकोचन्दता. C. सकाचन्दताः. Mahâvyut. सप्तोसदः. [7] I. अयतपाष्णिता. C. आयतपाणिष्टिताः. [8] C. मृयुगा°. [9] I. उत्संखपादता. C. उन्नांगपा°. See Lotus, p. 573. [10] I. उद्धन्निरो°. [11] I. पर्तुरुवाहुता. C. पदुरुवाहताः. Cf. Mahâvyut. स्थितानवनतप्रलंबवाहुता. [12] I. °वष्टिगुहता. C. °वष्टिगुह्यताः. [13] I. शुक्लच्छ°. [14] I. °णावर्तक°. C. °णावर्तक°. [15] I. ऊर्णाकृत°. C. उर्णाकृतिमु°. [16] Lalitavist. °पूर्वार्द्धका°. [17] I., C. सुसंभृत°. Mahâvyut. सुसंवृत्त°. [18] I. चित्रांतरागता. C. चित्रांरागताः. Mahâvyut. चितांतरांसः. [19] C. न्यग्रोध°.

उष्णीषशिरस्कता।[1]प्रभूतजिह्वता। सिंहहनुता। शुक्लहनुता।[2]समदंतता।[3]हंसविक्रांतगामिता।[4]अविरलदंतता। समचत्वारिंशद्दंतता। अभिनीलनेत्रता।[5]गोपक्ष्मनेत्रता चेति॥

LXXXIV. अशीत्यनुव्यंजनानि।[6]तद्यथा॥

ताम्रनखता। स्निग्धनखता।[7]तुंगनखता।[8]छत्रांगुलिता।[9]चित्रांगुलिता।[10] अनुपूर्वांगुलिता।[11]गूढशिरता।[12]निर्ग्रंथिशिरता। गूढगुल्फता।[13] अविषमपादता। सिंहविक्रांतगामिता। नागविक्रांतगामिता। हंसविक्रांतगामिता। वृषभविक्रांतगामिता। प्रदक्षिणगामिता। चारुगामिता। अवक्रगामिता।[14]वृत्तगात्रता।[15]मृष्टगात्रता। अनुपूर्वगात्रता। शुचिगात्रता। मृदुगात्रता। विशुद्धगात्रता। परिपूर्णव्यंजनता।[16]पृथुचारुमंडलगात्रता। समक्रमता। विशुद्धनेत्रता।[17]सुकुमारगात्रता। अदीनगात्रता। उत्साहगात्रता। गंभीरकुक्षिता।[18]प्रसन्नगात्रता।[19]सुविभक्तांगप्रत्यंगता। वितिमिरशुद्धालोकता।[20]वृत्तकुक्षिता। मृष्टकुक्षिता।[21] अभुग्नकुक्षिता।[22] क्षामकुक्षिता।

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[1] C. has प्रत्तस्वरता (for ब्रह्मस्वरता?) for those two words in I. [2] I. समंततता. C. समंतता. Mahâvyut. समदंतः. [3] I., C. °क्रांतगामिता. [4] I. अविरदंतता. [5] C. गोपक्ष्मभूता. [6] C. omits तद्यथा. [7] I. तुंगनता. [8] I. छत्रांगुणिता. [9] I. चिंतांगुणिता. [10] Left out in C. I. अनुपूर्वांगुणिता. [11] I. गूटशि°. [12] I. निग्रंठिशि°. C. निग्रंथि°. [13] I. अविसम°. [14] I. वृतुगामिता. [15] C. मृदुगात्रता. [16] C. पृथचारु°. [17] I. कुसुमा°. [18] I. प्रसन्नगात्रता. [19] C. सुभिभक्तांग°. [20] I. वुतुंगक्षिता. C. वृतुंगकुक्षिता. Lalitavist. वृत्तकुक्षिः. [21] I., C. अभयकुक्षिता. [22] I. अक्षोम°.

गंभीरनाभिता।[1]प्रदक्षिणावर्तनाभिता। समंतप्रासादिकता।[2]शुचिसमुदाचारता।[3]व्यपगततिलकगात्रता।[4]तूलसदृशसुकुमारपाणिता।[5]स्निग्धपाणिलेखता। गंभीरपाणिलेखता।[6] आयतपाणिलेखता। नात्यायतवचनता। बिंबप्रतिबिंबोष्ठता।[7] मृदुजिह्वता। तनुजिह्वता। रक्तजिह्वता।[8] मेघगार्जिघोषता। मधुरचारुमंजुस्वरता।[9]वृत्तदंष्ट्रता।[10] तीक्ष्णदंष्ट्रता।[11]शुक्लदंष्ट्रता।[12]समदंष्ट्रत।[13]अनुपूर्वदंष्ट्रता। तुंगनासता। शुचिनासता। विशालनयनता। चित्रपक्ष्मता।[14]सितासितकमलदलनयनता।[15] आयतभ्रूकता।[16]शुक्लभ्रूकता। सुस्निग्धभ्रूकता।[17]पीनायतभुजलता।[18]समकर्णता।[19]अनुपहतकर्णेंद्रियता।[20] अविम्लानललाटता। पृथुललाटता।[21] सुपरिपूर्णोत्तमांगता।[22]भ्रमरसदृशकेशता।[23] चित्रकेशता।[24]गुडाकेशता। असंमुणितकेशता।[25] अपरुषकेशता। सुरभिकेशता।[26] श्रीवत्समुक्तिकनंद्यावर्तलक्षितपाणिपादतलता चेति॥

LXXXV. चक्रवर्तिनां सप्त रत्नानि। तद्यथा॥

चक्ररत्नमश्वरत्नं हस्तिरत्नं मणिरत्नं स्त्रीरत्नं खड्गरत्नं [27]परिणायकरत्नं चेति॥

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[1] C. °क्षिणवर्त्त°. [2] C. शुचिसमुदाररता. [3] I. °ततैलकानगा°. C. ततैलकोलगा°. [4] I. तुनसदृशकुसुमार°. C. --- सदृशसुकुमार°. [5] I., C. °लेखिता. [6] I. °लेपता. [7] The same word is repeated twice in C. [8] I. °गर्जित°. [9] I. वृतुदंष्टता. [10] I. °क्ष्णदष्टता. [11] I. सुस्वादंष्टता. [12] I. °दृष्टता. [13] I. °पूर्वदृष्टता. [14] I. सीतासीतकनलदसनयनता. C. सीतोसीतकमलदलनेयनता. [15] I. आयतकुकता. [16] I. शुक्लभ्रू°. [17] C. °तभुजेलता°. [18] I. समकृष्णता. [19] I. °तकर्णद्रिय°. [20] C. °रिस्यावलला°. [21] I. °पूर्णातुमांग°. C. °पूर्णात्तमांग°. [22] I., C. °सदृशाकश°. [23] I. °चकशता. [24] I. गुह्यकश°. C. गुह्यकेश°. [25] I. अपरूपशता. C. अपरूपकोता. [26] I. °नधचतुलक्षितपाणिपादात°. C. नंद्यावर्तुलेनितपाणिपादातनाता. [27] I. परिनायक°.

LXXXVI. तत्र त्रयो[1]ऽध्वानः। [2]तद्यथा ॥

अतीतो[3]ऽध्वानागतो[4]ऽध्वा [5]प्रत्युत्पन्नोऽध्वा चेति ॥

LXXXVII. चत्वारः [6]कल्पाः। तद्यथा ॥

[7]अंतरकल्पा महाकल्पाः शून्यकल्पाः सारकल्पाश्चेति ॥

LXXXVIII. चत्वारि [8]युगानि। तद्यथा ॥

[9]कृतयुगं त्रेता° [10]द्वापरं [11]कलियुगं चेति ॥

LXXXIX. लोकद्वयं। [12]तद्यथा ॥

सत्त्वलोको भाजनलोकश्चेति ॥

XC. [13]चत्वारो योनयः। तद्यथा ॥

अंडजः संस्वेदजो [14]जरायुज उपपादुकश्चेति ॥

XCI. पंच कषायाः। [15]तद्यथा ॥

क्लेशकषायो दृष्टिकषायः [16]सत्त्वकषाय [17]आयुःकषायः कल्पकषायश्चेति ॥

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[1] I. ऽध्यानः. [2] C. omits तद्यथा. [3] I. अध्या. [4] I. अध्या. [5] I. प्रत्यत्पन्नाऽध्या.
[6] C. कल्पाः and the same in the following four words. C. omits तद्यथा. [7] I. अनुतंरक°.
C. अनुत्तरक°. I. हूणा and शर्शि for शून्य and सार. [8] I., C. युगाः. C. omits तद्यथा.
[9] I. कृतयुग. C. कृतयुगः. [10] I. द्वाप. C. द्वापरः. [11] I., C. करियुगश्चेति.
[12] C. omits तद्यथा. [13] I. चतुयोनिपु. C. चतुर्योनिः. C. omits तद्यथा. [14] I. °युज्ज.
[15] C. omits तद्यथा. [16] I. सूत्रक°. [17] I. अरूक°.

XCII. [1]त्रयः सत्त्वाध्याः । तद्यथा ॥

पूर्वांतकोटिपरिज्ञाया अपरांतकोटिपरिज्ञायाश्चतुर्मारकोटि[2]-परिज्ञायाश्चेति ॥

XCIII. दश ज्ञानानि । तद्यथा ॥

दुःखज्ञानं [3]समुदयज्ञानं निरोधज्ञानं [4]मार्गज्ञानं धर्मज्ञान-[5]मन्वयज्ञानं [6]संवृतिज्ञानं परचित्तज्ञानं क्षयज्ञानमनुत्पादज्ञानं[7] चेति ॥

XCIV. पंच ज्ञानानि । [8]तद्यथा ॥

आदर्शन॰ समता॰ [9]प्रत्यवेक्षणा॰ [10]कृत्यानुष्ठान॰ [11]सुविशुद्ध-धर्मधातुज्ञानं चेति ॥

XCV. द्वे [12]सत्ये । तद्यथा ॥

[13]संवृतिसत्यं परमार्थसत्यं चेति ॥

XCVI. [14]चतुरार्यसत्येषु षोडश क्षांतिज्ञानलक्षणाः । तद्यथा ॥

दुःखे धर्मज्ञानक्षांतिर्दुःखे धर्मज्ञानं [15]दुःखेऽन्वयज्ञानक्षांति-र्दुःखेऽन्वयज्ञानं । समुदये धर्मज्ञानक्षांतिः समुदये धर्मज्ञानं

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[1] C. तत्र सन्वाध्याः तद्यपा कतमा. I. तत सत्वोध्याः. [2] I. चतुमारटोपरि°. C. °परिज्ञेयाः। चेति ॥ ॥ [3] I. reads मपासमुदयः. [4] Left out in C. [5] I., C. अर्थयः. [6] I., C. संवृत्तिः. [7] °ज्ञानश्चेति. [8] Omitted in C. [9] C. °वेक्षया. [10] I., C. °नुस्थानं. [11] I., C. °ज्ञानश्चेति. [12] I. सत्य। त°. [13] I., C. संवृत्ति°. [14] I. चतुराजसत्ये°. [15] I. दुःखेताद्वयज्ञा°. C. दुःखे अद्वय°. Afterwards C. and I. both read ऽद्वय for अन्वय°.

समुदयेऽन्वयज्ञानक्षांतिः समुदयेऽन्वयज्ञानं। निरोधे धर्मज्ञानक्षांतिर्निरोधे धर्मज्ञानं निरोधेऽन्वयज्ञानक्षांतिर्निरोधेऽन्वयज्ञानं। [1]मार्गे धर्मज्ञानक्षांतिर्मार्गे धर्मज्ञानं मार्गेऽन्वयज्ञानक्षांतिर्मार्गेऽन्वयज्ञानं चेति ॥

XCVII. [2]तत्र दुःखसत्ये चत्वार आकाराः। [3]तद्यथा ॥
[4]अनित्यतो [5]दुःखतः शून्यतो[6]ऽनात्मतश्चेति ॥

XCVIII. [7]समुदयसत्ये चत्वार आकाराः। तद्यथा ॥
[8]हेतुतः समुदयतः प्रभवतः प्रत्ययतश्चेति ॥

XCIX. निरोधसत्ये चत्वार आकाराः। तद्यथा ॥
निरोधतः [9]शांततः प्रणीततो [10]निःसरणतश्चेति ॥

C. मार्गसत्ये चत्वार आकाराः। तद्यथा ॥
मार्गतो न्यायतः प्रतिपत्तितो [11]नैर्याणिकश्चेति ॥

CI. चत्वारः समाधयः। तद्यथा ॥
आलोक॰ वृतालोक॰ एकादशप्रतिष्ठ॰ [12]आनंतर्यसमाधिश्चेति ॥

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[1] I. reads मार्गा throughout. [2] I. and C. read °सत्य in the titles of this and the following four sections. [3] C. omits तद्यथा. [4] I. अनित्यचः. [5] C. दुःखे. I. खः. [6] I. सनात्म°. [7] I. सर्वेदुयसंता चत्वार आरानि। C. omits तद्यथा. [8] I. हेपतः. [9] Left out in I. [10] I., C. सरनश्चेति. Mahâvyut. निःसरणः. [11] I. नैर्यावक°. C. नैर्यानिक°. Mahâvyut. नैर्याणिकः. [12] I. आनन्तर्य°.

CII. [1]तत्राष्टौ - - - - पुद्गलाः । तद्यथा ॥

स्रोतआपन्नफलप्रतिपन्नकः स्रोतआपन्नः [2]सकृदागामिफल-प्रतिपन्नकः सकृदागाम्यनागामिफलप्रतिपन्नकोऽनागाम्यर्हत्[3]फ-लप्रतिपन्नको[4]ऽर्हंश्चेति ॥

CIII. [5]तथाष्टौ प्रतिपुद्गलाः । तद्यथा ॥

श्रद्धानुसारी धर्मानुसारी [6]स्रोतआपन्नो [7]देवकुलंकुलो [8]मनु-ष्यकुलंकुलः सकृदागामिफलः श्रद्धाविमुक्तिर्दृष्टिप्राप्त एकवीचिको ऽनागाम्यंत[9]रापरिनिर्वाय्युपहत्यपरिनिर्वाय्यभिसंस्कारपरिनिर्वा-यी प्लुतो[10]ऽर्द्धप्लुतः सर्वास्तानप्लुतो [11]दृष्टधर्मसमः कायसाक्षी खड्ग-श्चेति ॥

CIV. [12]MS. I.

तदनु द्वादशाकारधर्मचक्रप्रवतकं कटमतः। तद्यथा। इदं दुःख-मार्यसत्यंमिति भिक्षवः पूर्वमनुश्रुय तेषु धर्मेषु योनिसो मनसिं-गवतः चक्षुरुदपादि। ज्ञानमुत्पादि चित्योत्पादि। वुचिरुदपादि। इत्येकपरिचतकः१ इदं दुःखमार्य्यसत्य स तत्र खल्वभिज्ञातं इति भि-क्षवः।इत्यादि पूर्ववदितियः॥ इदं दुःखसमुदयमार्य्यसत्वं तव खल्व-

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[1] I., C. तत्राष्टौ मंनुपुरं श्रपुंगलाः। [2] I., C. सकृतागा°. [3] C. °प्रतिपन्नः.
[4] I. अर्हंश्चेति. C. अहतश्चेति. [5] I. तद्यथा. C. तथा. [6] I. श्रोत श्रापुन्नु.
[7] C. देवंकफलगतः. [8] C. मनुष्यंगनंगनः. I. मनुष्यगनंगनः. [9] I. अंतरीयंपरि°.
[10] I. अद्वप्लुतः. [11] C. दुष्टधर्म°. [12] This part of the MSS. is so full of blunders, that it seems more useful to give the exact text of both MSS. It is clearly a quotation from some such a passage as Lalitavistara, p. 542; Mahâvagga I, 6, 23 seq.

भिज्ञाय प्रहीणमिति हित्यादि तृतीयः। तथा इदं दुःखनिरोधश्चार्य्य-सत्यमिति हिप्रत्येकः॥ इदं दुःखनिरोधश्चार्य्यसत्यं तच्च खल्वभिज्ञाय शाक्षात् कर्त्तव्यमिति हित्य द्वितीयः। इदं दुःखनिरोधश्चार्यसत्य तच्च खलु भिज्ञाय शाक्षात् द्वितीय। तद्यथा इदं दुःखमार्गगामि-नि प्रतिपदार्य्यसत्येमिति त्येक॥ इदं दुःखमोक्षगामिनी प्रतिप इत्यार्य्यसत्यं तच्च खलु भिज्ञाय भावयितव्यमिति हि भिक्षव इत्यादि तृतीयः॥ परिवर्त्ते इत्येव द्वादशाकारधर्मचक्रप्रवर्त्तनमिति॥

MS. C.	Restored Text.
तदनु द्वादशाकारधर्मचक्रप्र-वर्त्तकः। कतमत। इदं दुःखमार्य-सत्यमिति भिक्षवः। पूर्वमनुश्रु-यतेषु धर्मेषु योनिसो मनसिग-वतः॥ चक्षुरुदपादि। ज्ञानमुत्पा-दि चित्तोत्पादि। चुचिरुत्पादि॥ इत्येकपरिवंर्त्तकं इदं दुःखमार्य-सत्यं तच खल्वभिज्ञाय परिज्ञा-तमिति हि भिक्षवः। पूर्वम-नुश्रुयतेषु योनिसो मनसिङ्ग-र्वृतः॥ इति द्वितीयः॥ इदमार्य-सत्यं तच्च खल्वभिज्ञातं इति भि-क्षवः। इत्यादि पूर्ववदितियः॥	तदन्न द्वादशाकारधर्मचक्रप्र-वर्तकं। कतमत्। इदं दुःखमार्यस-त्यमिति(मे) भिक्षवः पूर्वमननु-श्रुतेषु धर्मेषु योनिशो मनसिकु-र्वतः चक्षुरुदपादि ज्ञानमुदपादि विद्योदपादि भूरिरुदपादीत्येकं परिवर्तकं। इदं दुःखमार्यसत्यं तच्च खल्वभिज्ञाय परिज्ञातमिति हि(मे) भिक्षवः पूर्वमननुश्रुतेषु धर्मेषु योनिशो मनसिकुर्वत इति द्वितीयं। इदं दुःखमार्यसत्यं तच खल्वभिज्ञाय परिज्ञातमिति भि-क्षव इत्यादि पूर्ववदिति तृतीयं॥

इदं दुःखसमुदयमार्यसत्यं तव खल्वभिज्ञाय प्रहीणमिति हीत्यादि तृतीयं ॥

तथा इदं दुःखनिरोधआर्यसत्यमिति हि प्रत्येकः॥ इदं दुःखनिरोधआर्यसत्यं तत्र खल्वभिज्ञाय साक्षात् कर्तव्यमिति हीत्यादि। द्वितीयः। इदं दुःखनिरोधआर्यसत्यं तत्र खल्वभिज्ञाय साक्षात्कृतमिति द्वितीयः।

तथा इदं दुःखमार्गगामिनि प्रतिपदार्य सत्यमिति प्रत्येक। इदं दुःखमोक्षगामिनी प्रतिपत्॥ इत्यार्यसत्यं तत्र खल्वभिज्ञायभा-

[तथेदं दुःखसमुदयमार्यसत्यमिति प्रत्येकं। इदं दुःखसमुदयमार्यसत्यं तत्र खल्वभिज्ञाय प्रहीतव्यमिति द्वितीयं।] इदं दुःखसमुदयमार्यसत्यं तत्र खल्वभिज्ञाय प्रहीणमिति हीत्यादि तृतीयं।

तथेदं दुःखनिरोधमार्यसत्यमिति हि प्रत्येकं। इदं दुःखनिरोधमार्यसत्यं तत्र खल्वभिज्ञाय साक्षात्कर्तव्यमिति हीत्यादि द्वितीयं। इदं दुःखंनिरोधमार्यसत्यं तत्र खल्वभिज्ञाय साक्षात्कृतमिति तृतीयं॥

तथेदं [1]दुःखमार्गगामिनी प्रतिपदित्यार्यसत्यमिति प्रत्येकं। इदं दुःखमोक्षगामिनी प्रतिपदित्यार्यसत्यं तत्र खल्वभिवि-

[1] It ought to be दुःखनिरोधमार्गगामिनी, or, as the MS. gives afterwards, दुःखमोक्षगामिनी.

तव्यमिति हि भिक्षव इत्यादि तृतीयः

परिवर्त्त इत्येव द्वादशाकारधर्मचक्रप्रवर्तनमिति ॥ ॥

ज्ञाय भावयितव्यमिति हि भिक्षव इत्यादि द्वितीयं।

[इदं दुःखमोक्षगामिनी प्रतिपदित्यार्यसत्यं तच्च खल्वभिज्ञाय भावितमिति तृतीयं ॥]

CV. तत्र दानं त्रिविधं। तद्यथा ॥

धर्मदानमा[1]मिषदानं मैत्रीदानं चेति ॥

CVI. शीलं त्रिविधं। [2]तद्यथा ॥

संभारशीलं कुशलसंग्राहशीलं सत्त्वार्थक्रियाशीलं चेति ॥

CVII. क्षांतिस्त्रिविधा। तद्यथा ॥

[3]धर्मनिध्यानक्षांतिर्दुःखाधिवासनाक्षांतिः [4]परोपकारधमक्षांतिश्चेति ॥

CVIII. वीर्यं त्रिविधं। तद्यथा ॥

[5]संनाहवीर्यं प्रयोगवीर्यं [6]परनिष्ठावीर्यं चेति ॥

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[1] I. आमियदा°.
[2] C. omits from here to section CXVII. I. reads समर.
[3] C. धर्मेण.
[4] C. °रधर्मान.
[5] I. सना°.
[6] I. परिनिशा°.

CIX. ध्यानं त्रिविधं। तद्यथा ॥

सदोषापकर्षध्यानं [1]सुखवैहारिकध्यानम[2]शेषवैभूषितध्यानं चेति ॥

CX. प्रज्ञा त्रिविधा। तद्यथा ॥

श्रुतमयी चिंतामयी भावनामयी चेति ॥

CXI. उपायस्त्रिविधः। तद्यथा ॥

सर्वसत्त्वावबोधकः [3]सत्त्वार्थभावकः [4]क्षिप्रसुखाभिसंबोधिश्चेति ॥

CXII. प्रणिधानं त्रिविधं। तद्यथा ॥

[5]सुस्थानप्राबंधिकं [6]सत्त्वार्थप्राबंधिकं बुद्धक्षेत्रपरिशोधकं चेति ॥

CXIII. बलं त्रिविधं। तद्यथा ॥

कर्मव्यावर्तकं [7]क्लेशोपकर्षकं [8]मानप्रमादादिव्यावर्तकं चेति ॥

CXIV. ज्ञानं त्रिविधं। तद्यथा ॥

[9]अविकल्पकं विकल्पसमभावबोधकं [10]सत्यार्थोपायपरोक्षं चेति ॥

CXV. [11]तच्चावरणे द्वे। तद्यथा ॥

[12]क्लेशावरणं ज्ञेयावरणं चेति ॥

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[1] C. सखुवै°. [2] I. अशेववै°. [3] I. सत्यार्थ°. [4] I. °प्रमुखाभि°.
[5] I. सुस्थाने प्रा°. [6] I. सत्यार्थार्थप्रावंतिकं। [7] I. क्लाशापक°. [8] I. मारप्रमा°.
[9] I. अविकंल्पकं. [10] I. सत्यार्थोपा°. [11] I. आवरने ज्ञेयो। [12] I. क्लेशवर°.

CXVI. [1]नैरात्म्यं द्विविधं । तद्यथा ॥

धर्मनैरात्म्यं पुद्गलनैरात्म्यं चेति ॥

CXVII. संभारो द्विविधः । तद्यथा ॥

पुण्यसंभारो ज्ञानसंभारश्चेति ॥

CXVIII. तत्र षट् समाध्यावरणानि । तद्यथा ॥

[2]कौसीद्यं मानं शाठ्यमौद्धत्यमनाभोगः सत्याभोगश्चेति ॥

CXIX. तत्र [3]प्रतिपत्त्याष्टौ प्रहाणसंस्काराः । तद्यथा ॥

श्रद्धा बुद्धो व्यायामः [4]प्रश्रब्धिः स्मृतिः संप्रजन्यं चेतनोपेक्षा चेति ॥

CXX. तत्र चत्वारो [5]द्वीपाः । तद्यथा ॥

[6]पूर्वविदेहो जंबुद्वीपोऽ[7]परगोदानिरुत्तरकुरुद्वीपश्चेति ॥

CXXI. [8]अष्टावुष्णनरकाः । तद्यथा ॥

संजीवः [9]कालसूत्रः संघातो रौरवो महारौरवस्तपनः [10]प्रतापनोऽवीचिश्चेति ॥

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[1] C. नैरात्मा द्वि°. [2] I. कौशीत्यां मानमुरसं । शाप मोद्धत्यः. [3] C. भिसत्वा ष्टौ. [4] I. प्रमेद्धिः. See section XLIX. [5] I. दीपाः. [6] I. °पिदह. [7] C. °गोचरि. Mahâvyut. °गोदनीय. Pâli °goyâna (=°गोदान Childers). [8] I. उस्तनरका. [9] I. कारशूत्र. C. कारसूत्र. [10] I. पतपन. C. प्रतपन.

CXXII. अष्टौ शीतनरकाः । तद्यथा ॥

[1]अर्बुदो [2]निरर्बुदोऽटटोऽ[3]पपो [4]हाहाधर [5]उत्पलः [6]पद्मो महा-पद्मश्चेति ॥

CXXIII. सप्त [7]पातालानि । तद्यथा ॥

[8]धरणितलो[9]ऽचलो [10]महाचल आपः [11]कांचनः [12]संजीवो नरकश्चेति ॥

CXXIV. द्वौ [13]चक्रवाडौ । तद्यथा ॥

चक्र[14]वाड महाचक्र[15]वाडौ चेति ॥

CXXV. [16]अष्टांगपर्वताः । तद्यथा ॥

[17]युगंधर [18]ईशाधरः खदिरकः सुदर्शनो [19]विनतकोऽश्वकर्णो नेमिंधरगिरिः सुमेरुश्चेति ॥

CXXVI. सप्त [20]सागराः । तद्यथा ॥

क्षारः क्षीरो दध्यु[21]दधि[22]र्घृतं मधुः सुरा चेति ॥

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[1] I. अबदुः. [2] I. निचुदः. C. निर्चुदः. [3] Mahâvyut. हहवः and [4] हुहुवः for अपप and हाहाधर in our list. [5] I., C. उत्पन्न. [6] I., C. पमु; and after this word, सौगंतिक and पूंडरीक; see Notes. [7] I. पातारानि. [8] I. धरणितनः. [9] I. अचनः. [10] I. महाचनः. [11] C. काञ्चर. [12] I. सजीवः. [13] I., C. चक्रवादौ. C. omits तद्यथा, and does so in the following two sections. [14] I. °वाद. [15] I. °वादौ. [16] I. अस्लंगपर्व°. C. अष्टांगनपर्व°. [17] C. पुंग°. [18] I., C. तशाधार. [19] I., C. विनीत. [20] I. शा°. [21] I. अपद्मधि. [22] I. मृतं.

CXXVII. तत्र षट् कामावचरा देवाः । तद्यथा ॥

[1]चातुर्महाराजकायिकास्त्रायस्त्रिंशास्तुषिता यामा निर्माणरतयः परनिर्मितवशवर्तिनश्चेति ॥

CXXVIII. अष्टादश रूपावचरा देवाः । तद्यथा ॥

[2]ब्रह्मकायिका ब्रह्मपुरोहिता ब्रह्मपार्षद्या महाब्रह्माणः [3]परीत्ताभा अप्रमाणाभा [4]आभास्वराः [5]परीत्तशुभाः [6]शुभकृत्स्ना [7]अनभ्रकाः पुण्यप्रसवा बृहत्फला [8]असंज्ञिसत्त्वा अवृहा [9]अतपाः सुदृशाः सुदर्शना अकनिष्ठाश्चेति ॥

CXXIX. चत्वारो[10]ऽरूपावचरा देवाः ॥

[11]आकाशानंत्यायतनोपगा [12]विज्ञानानंत्यायतनोपगा [13]आकिंचन्यायतनोपगा [14]नैवसंज्ञानासंज्ञायतनोपगाश्चेति ॥

CXXX. [15]त्रिविधालंघनाः । तद्यथा ॥

सत्यालंघना धर्मालंघनानालंघना चेति ॥

CXXXI. त्रिविधा महामैत्री । तद्यथा ॥

[16]सत्यालंघना धर्मलंघनानालंघना चेति ॥

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[1] I. °कायिकादेवाः. [2] I. पशकायिका. [3] I. परिताभाः. [4] I. सभास्वरा. [5] I., C. परीत°. [6] I., C. शुभकृष्णाः. [7] I. सनद्रकाः. [8] C. असंगिसत्वा. I.°सत्पाः. [9] I. सवपाः. C. सटपा. [10] I., C. सारूप°. [11] I. आभागानित्यायतनादेवा. C. आभोगानित्यातनोपगाः. [12] I. विज्ञानायतनापगाः. C. विज्ञायतनोपगाः. [13] I. सकि°. [14] I.°नासंज्ञायनोप°. [15] I. त्रिविधामंदारूणाः. C. omits तद्यपा and does so in the following two sections. [16] I. सत्वल°.

CXXXII. त्रिविधं [1]कर्म । तद्यथा ॥

[2]दृष्टधर्मवेदनीयमु[3]त्पद्यवेदनीयमपरवेदनीयं चेति ॥

CXXXIII. त्रिविधं [4]प्रातिहार्यं । तद्यथा ॥

[5]ऋद्धिप्रातिहार्यमादेशनाप्रातिहार्यमनुशासनीप्रातिहार्यं चे-ति ॥

CXXXIV. अष्टावक्षणाः । तद्यथा ॥

[6]नरकोपपत्तिस्ति[7]र्यगुपपत्तिर्यमलोकोपपत्तिः प्रत्यंतजन[8]पदो-पपत्ति[9]र्दीर्घायुषदेवोपपत्ति[10]रिंद्रियविकलता मिथ्यादृष्टिश्चित्तोत्पा-दविरागितता चेति ॥

CXXXV. त्रिविधा विकल्पाः । तद्यथा ॥

अनुस्मरणविकल्पः [11]संतिरनविकल्पः सहजविकल्पश्चेति ॥

CXXXVI. चत्वारः समाधयः । तद्यथा ॥

[12]शूरंगमो ग[13]गणगंजो विमलप्रभः [14]सिंहविक्रीडितश्चेति ॥

CXXXVII. चतुर्दशाव्याकृतवस्तूनि । तद्यथा ॥

शाश्वतो लोकोऽशाश्वतो लोकः [15]शाश्वतश्चाशाश्वतश्च [16]नैव

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[1] I. त्रिविधि कमा. [2] I. दुष्टधर्मावे°. C. दुष्टधर्मे वेद°. [3] C. उत्पात्यवे°.
[4] I. °र्याः. [5] I. संतिप्र°. C. संतिप्रातिहा°. [6] I. नरकोपेतिः. [7] I. त्रिर्यगुपपतिः.
[8] I. °पादो°. [9] I. दीर्घायुवदेवो°. C. दीर्घायुपदशो°. [10] I. °यविकाता.
C. °यविकसिता. [11] C. सन्तीरणवि°. [12] I. °रंगिमः. [13] I. गगन°.
[14] I., C. °विक्रिदित°. [15] I., C. शास्वताशास्वतश्च. [16] I., C. नैवशास्वताशास्वतश्च.

शाश्वतो नाशाश्वतश्च[1]। अंतवाँल्लोको[2]ऽनंतवाँल्लोको[3]ऽतंवांश्चानंतवाँल्लोकश्च [4]नैवांतवान्नानंतवांश्च। [5]भवति तथागतः परं मरणाच्च [6]न भवति तथागतः परं मरणाच्च [7]भवति च न भवति च तथागतः परं मरणा[8]न्नैव भवति न न भवति तथागतः परं मरणात्। [9]स जीवस्तच्छरीर[10]मन्यो जीवोऽन्यच्छरीरं चेति ॥

CXXXVIII. त्रीणि कुशलमूलानि। तद्यथा ॥

अद्वेषोऽलोभोऽमोहश्चेति ॥

CXXXIX. [11]एतद्विपर्ययात्त्रीण्यकुशलमूलानि। तद्यथा॥

लोभो मोहो द्वेषश्चेति ॥

CXL. [12]तिस्रः शिक्षाः। तद्यथा ॥

[13]अधिचित्तशिक्षाधिशीलशिक्षाधिप्रज्ञाशिक्षा चेति ॥

इति नागार्जुनपादविरचितोऽयं[14] धर्मसंग्रहः [15]समाप्तः ॥ ॥

॥ ॥छछछ॥ ॥ ॥छ॥ ॥छ॥ ॥छ॥ ॥छ॥ ॥ शुभमस्तु सर्वदा ॥ ॥

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[1] I., C. संतवानलोकः. [2] I., C. अनंतवानलोकः. [3] I., C. संतवाश्चानंतवालोकश्च. [4] I. नैवांतवानांतवश्च. C. नैवांतवाच्यंतरश्च. [5] I. °गतः परं मरन्यद्रन. C. °पर मरनाच्च. [6] I. °गत परं मरन्याच. C. परं मरनाच. [7] I. भवति च। तथागत परं मरणात्। [8] I. नैव भवति न भवति। तथागतः परं मरणाद. Left out in C. [9] I. स भावः तच्छरीरं. C. स जीवः। तत्सरीर। [10] I. संन्यो जीवोऽन्यत्सरीश्चे°. C. अन्यो जीवोऽन्यात्सरीरश्चे°. [11] I. एतद्विपययोत त्राणि. C. एतद्विपर्ययात त्रीणि. [12] I. त्रिशंशि°. C. त्रिस्रः शि°, and omits तद्यथा. [13] I. अद्विचित्तशिष्या. [14] I., C. चितायां. [15] C. समाप्तमिति॥ ॥शुभमस्तु ॥१॥

NOTES.

॥ नमो रत्नत्रयाय ॥

रत्नत्रयं नमस्कृत्य सर्वसत्त्वहितोदयं ।
कथ्यते मोहनाशाय धर्मसारसमुच्चयं ॥

'Having worshipped the jewel-triad, which causes the good of all beings, (this) collection of the essence of the law is told in order to destroy delusion.' समुच्चय, unless it is a neuter noun, ought to be समुच्चयः. This introductory verse is found in both MSS., but the Chinese version reads differently, viz. 'Salutation to all the Buddhas, whose knowledge is omniscience, and who are the teachers of gods and men; and to the laws preached by the immense and numberless Buddhas. (This is) a compendious collection of the names of the true laws preached (by them).' This verse, though it is different in some degree, seems to be a translation of the verse found in F.

I. त्रीणि रत्नानि 'The three treasures.'

Lalitav. p. 546, 2–7. Mahâvagga I, 4, 5; I, 6, 29–47 (Sacred Books of the East, XIII, 83 f. and 97–102). Childers, p. 402 b. Buddho, Dhammo, Saṅgho. Burnouf, Introd. p. 221. Köppen, I, 550. Kern, I, 284. Cunningham, Ladak, p. 361 f. Hodgson, pp. 27, 53, 93. Beal, p. 99. Eitel, p. 150. 'The Buddha, the Law, the Clergy.' On Dharma, see Dhammapada, transl. by M. M., S. B. E., X, p. 3.

II. त्रीणि यानानि 'The three vehicles.'

Saddharmap., chaps. I, II, III; cf. Burnouf, Lotus, p. 315. Âryamahâkaru*n*apu*n*-*d*arîkasûtra, transl. Feer, Ann. Mus. Guim. V, 172. Not in Pâli, Childers, p. 595 b. Beal, Catena, p. 253. Hodgson, pp. 60, 102, 145. Köppen, I, 418 f. Eitel, p. 151 f.—प्रत्येकयान instead of प्रत्येकबुद्धयान occurs in Saddharmap., chap. I, verse 10. Sometimes 'Two vehicles' are mentioned, viz. महायान 'Great vehicle,' to which the बुद्धयान belongs, and हीनयान 'Small or inferior vehicle,' to which the श्रावक° and प्रत्येकबुद्धयान belong.

एकयान 'The single vehicle,' Saddharmap., chap. II, ver. 101 (Sacred Books of the East, XXI, 53).

III. पंच बुद्धाः 'The five (Dhyâni)-Buddhas,' cf. sects. IV and XII.

Rgyud XIX, 20 (Feer, p. 343): पंचतथागतमंगलगाथा. Burnouf, Introd. pp. 117, 557. Hodgson, pp. 27, 58, 64 n. 33, 93. Köppen, II, 27. Wassiljew, p. 187. Kern, I, 323 f.; II, 172, 380 n. Rh. Davids, p. 205. Cunningham, Ladak, p. 364. Wilson, II, 12, has six, viz. besides the five mentioned in our list, वज्रसत्त्व. On अमिताभ, see Sukhâvatî-vyûha, Anecd. Oxon., Aryan Series, I, Part II; Max Müller, Selected Essays, II, p. 313. Beal, Buddh. in Ch., pp. 128, 159 ff. Eitel, p. 6 f.

IV. चतस्रो देव्यः 'The four goddesses.'

Wilson, II, 12, 35, 36. Hodgson, pp. 93, 94. Wassiljew, p. 125. Kern, II, 173. Cunningham, Ladak, p. 364. Rgyud XIV, 33 (Feer, p. 330) has लोचना &c.; cf. Rgyud XXI, 3 (346). मामकी, III, 7 (295); IV, 12 (298). तारा, XIV, 49 (332) is called सर्वतथागतमाता; XVIII (339) is आर्यतारामूलकल्प.

Wilson gives प्रज्ञा, वज्रधात्वी, लोचना (1), मामुखी (2), पाण्डरा (3), तारा (4), वज्रसत्त्वात्मिका, as wives of the Buddhas in sect. III, in the same order. And again, p. 27 (from the Trikâ*nd*asesha): तारा (4); वसुन्धरा; धनदा or संपत्प्रदा; मरीची (sect. V, 3); लोचना (1).

V. पंच रक्षाः 'The five protectors.'

Cf. Wilson, II, 13; आर्यमारीचीनामधारणी, Rgyud XIII, 6 (Feer, p. 318).

Wilson gives प्रतिसरा (1); महासहस्रप्रमर्दिनी (2); महामयूरी; महाशीतवती (5); महामंत्रानुसारिणी (4); cf. sect. IV. On Râkshasîs, see Burnouf, Lotus, p. 140.

VI. सप्त तथागताः 'The seven Tathâgatas.'

Vipassî, Sikhî, Vessabhû, Kakusandho, Ko*n*âgamano, Kassapo (Sâkiyamuni). Buddhava*m*sa XXI seq.

Lalitav. pp. 5–6. Mahâvastu I, 2, 317 ff.; cf. सप्तबुद्धक (सूत्र), Mdo. XXII, 4 (Feer, p. 272), and Rgyud XI, 8 (311); सप्ततथागतपूर्वप्रणिधानविशेषविस्तर, Rgyud X, 5 (309). *G*âtaka I, 41–44. Pârâgika I, 3, 1 (Vinaya III, p. 7). Childers, p. 96 b. Burnouf, Introd. p. 317. Wilson, II, 5. Hodgson, pp. 94, 115; cf. p. 33. Hardy, Manual, p. 94 ff. Köppen, I, 314 f. Kern, I, 321 ff. Eitel, p. 122. Hema*k*andra, ver. 236, gives कांचन instead of कनकमुनि.

According to the Saptabuddhastotra (transl. Wilson, II, p. 5), cf. Cambridge Catalogue, p. 14,

विपश्यिन्	was born at	बंधुमती,	and became	Buddha	under a	पाटला	tree.
शिखिन्	,,	अरुण	,,	,,	,,	पुंडरीक	,,
विश्वभू	,,	अनुपमा	,,	,,	,,	शाल	,,

क्रकुच्छंद was born at क्षेमवती and became Buddha under a शिरीष tree.
कनकमुनि „ शोभनवती „ „ „ उडुंबर „
काश्यप „ वाराणसी „ „ „ न्यग्रोध „
शाक्यसिंह „ कपिलपुर „ „ „ अश्वत्थ „

And मैत्रेय will be born at केतुमती and will become Buddha under a नाग tree. On Tathâgata, see Max Müller, Dhammapada, p. 94, note.

VII. चत्वारो लोकपालाः 'The four guardians of the world.'

1. Dhatura*tth*o; 2. Virû*lh*o or Vîrû*lh*ako; 3. Virûpakkho; 4. Vessavano.

Childers, p. 230 b, under Mahârâ*g*â. Burnouf, Introd. p. 603 (Lotus, pp. 3, 98, 145). Burnouf (Introd. p. 601) identifies them with the *K*aturmahârâ*g*as. Hardy, Manual, p. 24. Köppen, I, 250; II, 261. Kern, I, 291. Eitel, p. 145 (s. v. Tchaturmahârâdjas).

VIII. अष्टौ लोकपालाः.

IX. दश लोकपालाः.

X. चतुर्दश लोकपालाः.

XI. दश क्रोधाः 'The ten gods of anger.'

Wilson, II, 24, 33. Burnouf, Introd. p. 550. Köppen, II, 297. यमारि, vide Rgyud VII, 1, 2, 4 (Feer, p. 302); there are two, viz. कृष्ण° and रक्त°; besides, मंजुश्री is called यमारि. Cf. चक्रसंवर, Târanâtha, pp. 177, 235, 238, 240, 245.

XII. अष्टौ बोधिसत्त्वाः (cf. sect. III).

Wilson, II, 15. Rgyud XI, 11 (Feer, p. 312). Commonly only five are enumerated, viz. समंतभद्र, वज्रपाणि, रत्नपाणि, पद्मपाणि, विश्वपाणि.

Köppen, II, 27. Hodgson, pp. 28, 58. Kern, II, 172 f. Vide Cunningham, Ladak, p. 364. Rh. Davids, p. 205. Wilson, II, 13, 14, has :—मैत्रेय (1), समंतभद्र (3), as sons of वैरोचन; अनंतगंज (2), वज्रपाणि (4), मंजुनाथ (5), as sons of अक्षोभ्य; क्षितिगर्भ (7), son of रत्नसंभव; खगर्भ (8), son of अमिताभ; सर्वनिवरणविष्कंभिन् (6), son of अमोघसिद्ध. पद्मपाणि is the same as अवलोकितेश्वर, about whom see the Kâra*nd*avyûha (Cambridge Cat.), of which an abstract is given in Burnouf's Introd. p. 221 ff. (cf. Feer, p. 246), and which was edited in Calcutta, 1873, and the Saddharmap., ch. XXIV. Kern, I, 324 ff.; II, 171 f. Beal, pp. 119 ff., 133 ff. Eitel, p. 18 ff.

Besides मंजुनाथ and मंजुश्री, which latter is his usual name, other compositions with मंजु occur as names of the same being, as °घोष, °देव, °भद्र, &c.; see Burnouf, Lotus, p. 498 ff.

XIII. षड्योगिन्यः 'The six goddesses of magic.'

Cf. Mahâvyutp., sect. 192, where वज्रभृकुटी, वज्रांबुजा, वज्रांकुशी, वज्रसत्त्वज्ञामुद्रा. Rgyud I, 11–13 (Feer, p. 293); II, 2, 4 (294); III, 5 (295): चतुर्योगिनीसंपुततन्त्र, IV, 8 (297); IV, 15 (298). वज्रवराही अभिधान, Rgyud III, 3 (294); cf. III, 7 (295). Târanâtha, transl. Schiefner, pp. 192, 240, 254, 323, 328. वज्रयोगिनी, Târan., pp. 189, 196, 244. बुद्धकपालिनी, Rgyud IV, 2 (Feer, p. 296). Hodgson, p. 94. If वज्रवराही is to be read in one word, the number 'six' would be wrong.

XIV. सप्तविधानुत्तरपूजा 'The sevenfold highest worship.'

XV. त्रीणि कुशलमूलानि 'The three roots of virtue.'

Cf. Lalitav. p. 38, 7 (Dharmâl. 83 and 84), बोधिचित्त and आशय; cf. Kern, I, 415.

XVI. चत्वारो ब्रह्मविहाराः 'The four perfect states.'

Trigl. p. 12. Lalitav. p. 35, 4 ff. (Dharmâl. 14–17). Childers, pp. 95 a, 569 f. Kern, I, 370, 393, 408. Hardy, East. Mon. pp. 243, 249.

'1. Friendliness; 2. Kindness; 3. Lively interest; 4. Indifference' (according to Kern). See also Rhys Davids, Buddhist Suttas, S. B. E., XI, p. 273.

XVII. षट् पारमिताः 'The six transcendental virtues.'

Lalitav. p. 38, 10 ff (Dharmâl. 87–92); cf. Kern, I, 415 ff. Burnouf, Lotus, p. 544 ff. Kern, I, 431. Schlagintweit, p. 36. Eitel, p. 90.

'1. Charity; 2. Morality; 3. Patience; 4. Energy; 5. Meditation; 6. Wisdom.'

XVIII. दश पारमिताः 'The ten transcendental virtues' (cf. sects. XVII and CV–CXIV).

1. Dâna-pâramitâ (1); 2. sîla-pâramitâ (2); 3. nekkhamma-pâramitâ; 4. paññâ-pâramitâ (=6); 5. viriya-pâramitâ (=4); 6. khanti-pâramitâ (=3); 7. sa*kk*a-pâramitâ; 8. adhi*tth*âna-pâramitâ; 9. metti-pâramitâ; 10. upekhâ-pâramitâ.

Mahâvyutp., sect. 30. Trigl. p. 11 b (12). Feer, p. 205. Childers, p. 335 a. Cf. *G*âtaka I, 20 f., 45 f. (Rhys Davids, Buddhist Birth Stories, I, 18 f., 54 f.) Hodgson, p. 91. Kern, I, 301. Desgôdins, p. 349 f. Eitel, p. 90.

'7. Means (i. e. experience in means, cleverness; उपायकौशल्यं, Lalitav. p. 38, 21—Dharmâl. 93); 8. Prayer; 9. Force; 10. Knowledge.'

The commentary to Hema*k*andra, ver. 234 (ed. Boehtl. and Rieu, p. 317), gives them as Balas; he has शांति instead of प्रज्ञा, and प्रणिधान for °धि.

XIX. चत्वारि संग्रहवस्तूनि 'The four elements of popularity.'

1. Dânam; 2. piyava*k*anam; 3. attha*k*ariyâ; 4. samânattatâ.

Mahâvyutp., sect. 31. Trigl. p. 12 b (17). Abhidharmako*s*avyâkhyâ, fol. 34 a, l. 7. Mahâvastu, I, 3, 11, gives a list a little different:

दानं च प्रियवाद्यं च तथार्थचर्या समानसुखदुःखता।
संग्रहवस्तुनि जितो चतुर्हि परिकल्पये सत्वां॥ (cf. Senart's note, p. 370.)

Lalitav. p. 38, 22 f. (Dharmâl. 94); cf. Kern, I, 418. Lalitav. p. 42, 14 f., where स्वर्थक्रिया is given for °चर्या. Childers, p. 447 a. Burnouf, Lotus, p. 405. Eitel, p. 145 b.

'1. Liberality; 2. Affability; 3. Beneficent rule; 4. Impartiality.'

XX. पंचाभिज्ञाः 'The five supernatural faculties.'

1. Iddhividhâ or iddhippabbhedo (=5); 2. dibbasota*m*; 3. parassa *k*etopariya*ñâ**n*a*m* or para*k*ittavi*g*ânana*m*; 4. pubbenivâsânussati*ñâ**n*a*m*; 5. dibba*k*akkhu (=1). Sometimes a sixth is added, viz. âsavakkhayakara*ñâ**n*a*m*.

Saddharmap., transl. Kern, pp. 89, 131 n., 242. Sukhâvatî, Pra*n*idhâna 5–9 (p. 12 f.) Childers, p. 5 b.

Six abhi*gñ*âs occur in Mahâvyutp., sect. 10. Hema*k*. Abhidhâna*k*int. ver. 233, p. 316, where â*s*ravakshaya is added before *ri*ddhi.

Burnouf, Introd. p. 295; Lotus, pp. 291, 820 ff. Eitel, p. 2 f. Köppen, I, 411. Kern, I, 297. Max Müller, Dhammapada, p. 13.

'1. Divine sight; 2. Divine hearing; 3. Knowledge of others' thoughts; 4. Memory of former abodes; 5. Magical science; (6. Knowledge how to destroy human passion.)'

XXI. चत्वार्यार्यसत्यानि 'The four noble truths' (cf. sects. XCVII–C).

1. Dukkha*m*; 2. dukkhasamudaya*m* or -samudayo; 3. dukkhanirodha*m* or -nirodho; 4. pa*t*ipadâ or maggo.

Lalitav. p. 541, 2 ff.; cf. p. 36, 14 ff. (Dharmâl. 48–51), and Kern, I, 411. Cf. Saddharmap., transl. Kern, pp. 18, 90 (ver. 100 ff.), 158 n. 2, 354. Dharma*k*akrapravartanasûtra, transl. Feer, Ann. Mus. Guim. V, 114 ff. Ârya*k*atursatyasûtra (Mdo. XXVI, 13; Feer, p. 279), transl. Feer, Ann. Mus. Guim. V, 122 ff.

Mahâvagga I, 6, 19–22 (p. 10 f.); transl., p. 94 ff. Puggala-paññatti I. Childers, p. 56 b, s. v. *k*attâri ariyasa*kk*âni. Burnouf, Lotus, p. 517 ff. Köppen, I, 220 ff. Hardy, Manual, p. 496. Oldenberg, p. 128=211. Kern, pp. 72, 367; 207, n. 4. Rh. Davids, Buddhism, pp. 48, 106. Schlagintweit, p. 16. Eitel, p. 14.

'1. Suffering; 2. Cause of suffering; 3. Cessation of suffering; 4. Path (to the cessation).'

XXII. पंच स्कंधाः 'The five attributes of being.'

1. Rûpa*m*; 2. vedanâ; 3. sa*ññ*a; 4. saṅkhârâ; 5. vi*ññ*â*n*a*m*.

Mahâvyutp., sect. 96. Trigl. p. 19 (33). Feer, p. 203, Ann. Mus. Guim. V, 124 f., 145, 177 f. Childers, p. 198 b. Mahâvagga I, 6, 38 ff. (p. 13 f.) Puggala-paññatti I. Burnouf, Introd. p. 512. Colebrooke, I, 420 f. Hardy, Legends, p. 236 (Gogerly); Manual, pp. 388, 399. Köppen, I, 602 f. Oldenberg, pp. 128 n., 213 ff., 255, 279. Rh. Davids, Buddhism, p. 90. Beal, p. 199. Eitel, p. 129 b. Comment. to Hema*k*andra, ver. 233 (ed. Boehtl. and Rieu, p. 316). M. M., Dh. P., p. 54.

'1. Material form; 2. Sensations; 3. Perceptions; 4. Conformations (Childers, Discrimination); 5. Consciousness' (see Oldenberg, Buddha, transl. Hoey).

XXIII. लोकोत्तरपंचस्कंधाः.

Mahâvyutp., sect. 2. Trigl. p. 9 (7). Burnouf, Introd. p. 457. Cf. Kern, I, 351.

XXIV. द्वादशायतनानि 'The twelve organs and objects of sense.'

1. *K*akkhâyatana*m*; 2. sotâyatana*m*; 3. ghânâyatana*m*; 4. *g*ivhâyatana*m*; 5. kâyâyatana*m*; 6. manâyatana*m*; 7. rûpâyatana*m*; 8. saddâyatana*m* (9); 9. gandhâyatana*m* (8); 10. rasâyatana*m*; 11. pho*tt*habbâyatana*m*; 12. dhammâyatana*m*.

Mahâvyutp., sect. 102. Childers, p. 75 b. Puggala-paññatti I. Burnouf, Introd. pp. 500, 635. Hardy, Manual, pp. 403, 452. Wassiljew, pp. 240 f., 244, 252. Köppen, I, 602.

'1. The eye; 2. The ear; 3. The nose; 4. The tongue; 5. The body; 6. The mind; 7. Form; 8. Sound; 9. Odour; 10. Taste; 11. Touch; 12. Ideas' (according to Childers).

XXV. अष्टादश धातवः 'The eighteen principles.'

1. *K*akkhu (1); 2. rûpa (7); 3. *k*akkhuvi*ññ*â*n*a (13); 4. sota (2); 5. sadda (9); 6. sotavi*ññ*â*n*a (14); 7. ghâna (3); 8. gandha (8); 9. ghâna-

viññâ*n*a (15); 10. *g*ivhâ (4); 11. rasa (10); 12. *g*ivhâviññâ*n*a (16); 13. kâya (5); 14. pho*tth*abba (11); 15. kâyaviññâ*n*a (17); 16. mano (6); 17. dhamma (12); 18. manoviññâ*n*a (18).

Mahâvyutp., sect. 103. Cf. Mdo. XXVI, 14 (Feer, p. 279). Childers, p. 121 b. Puggala-paññatti I. Burnouf, Introd. p. 449; Lotus, p. 511. Hardy, Manual, pp. 399 ff., 432, 419 ff. Cf. Wassiljew, p. 253.

'The first twelve are the same as the âyatanas (sect. XXIV), then follow 13. Vision; 14. Hearing; 15. Smell; 16. Taste; 17. Feeling; 18. Thought.'

XXVI. एकादश रूपस्कंधाः 'The eleven physical elements.'

Childers, p. 405 b, has twenty-eight: 1. Pa*th*avidhâtu (§ 39, 1); 2. âpodhâtu (§ 39, 2); 3. te*g*odhâtu (§ 39, 3); 4. vâyodhâtu (§ 39, 4); 5. *k*akkhu*m* (1); 6. sota*m* (2); 7. ghâna*m* (3); 8. *g*ivhâ (4); 9. kâyo (5); 10. rûpa*m* (6); 11. saddo (7); 12. gandho (8); 13. raso (9); 14. itthindriya*m*; 15. purisindriya*m*; 16. *g*îvitindriya*m*; 17. hadayavatthu; 18. kâyaviññatti; 19. va*k*îviññatti (11); 20. âkâsadhâtu (§ 39, 5); 21. rûpassa lahutâ (cf. § 38, 7); 22. rûpassa mudutâ; 23. rûpassa kammaññatâ; 24. rûpassa upa*k*ayo; 25. rûpassa santati; 26. rûpassa *g*aratâ; 27. rûpassa ani*kk*atâ; 28. kabaliṅkâro âhâro (§ 70).

Cf. Puggala-paññatti I. Hardy, Manual, p. 414 ff.

XXVII. वेदना त्रिविधा 'The three sensations.'

1. Sukhâ; 2. dukkhâ; 3. adukkhamasukkhâ. Childers, p. 561 b.
Mahâvyutp., sect. 98. Burnouf, Introd. p. 459. Kern, I, 344.
'1. Pleasant sensations; 2. Painful sensations; 3. Indifferent sensations.'

XXVIII. संज्ञास्कंधः.

Abhidharmakos*a*vyâkhyâ (Société Asiatique, M. C.), fol. 306: निमित्तोद्ग्रहणात्मिकेति । निमित्तं वस्तुनोऽवस्थाविशेषो नीलत्वादि ॥ तस्योद्ग्रहणं परिच्छेदः ॥ तदात्मिका तत्स्वभावा ॥ दुःखादीत्यादिशब्देन लोहितादीनां ग्रहणं ष्यसौ संज्ञास्कन्धः ॥ यदि परिच्छेदात्मिका संज्ञा तत्संप्रयोगे निमित्तमुद्गृह्णतीति, etc.

XXIX. संस्कारा द्विविधाः.

XXX. चित्तसंप्रयुक्तसंस्काराश्चत्वारिंशत् (cf. sect. LXIX, 11 and 12).

Cf. Mahâvyutp., sect. 100. Hardy, Manual, p. 404 ff. Kern, p. 346 ff. ह्री, अपत्रपा, Lalitav. p. 35, 12 f. (Dharmâl. 22 and 23); cf. Kern, I, 409. M. M., Dh. P., p. 54.

XXXI. चित्तविप्रयुक्तसंस्कारास्त्रयोदश.

Cf. Mahâvyutp., sect. 100. Kern, I, 346. Rhys Davids, Buddhism, p. 91.

XXXII. त्रीण्यसंस्कृतानि.

Abhidharmakosa, vol. i, fol. 3: 'What are Anâsrava-dharmâs? They are Mârgasatyam and three Asamskritas. What are the three? They are Âkâsa and two kinds of Nirodhas. What are the two kinds of Nirodhas? They are Pratisaṅkhyânirodha and Apratisaṅkhyânirodha. Those three Asamskritas, viz. Âkâsa, etc., and Mârgasatyam are called Anâsravadharmâs, etc.' (Then follows an explanation of the three words.) See Vyâkhyâ, fol. 12 a, ff. M. M., Dh. P., p. 63.

Colebrooke, Misc. Essays, I, 421.

XXXIII. षड् विषयाः 'The six objects of sense.'

'1. Rûpam, form; 2. saddo, sound; 3. gandho, odour; 4. raso, taste; 5. phasso, contact (touch); 6. dhammo, ideas.'

Cf. Mahâvyutp., sect. 97 b. Trigl. p. 19 (35). Childers, p. 584 a, s. v. visayo.

XXXIV. द्वादशविधं रूपं.

Cf. Mahâvyutp., sect. 97 b. Trigl. p. 25 (56–58).

XXXV. अष्टाविंशतिविधः शब्दः 'The eightfold sound.'

Cf. Mahâvyutp., sect. 97 b. Childers, p. 410 b. Pet. Wörterb., s. v. We must read ashtâvimsatividhah, there being fourteen sounds, which, as they are either pleasant or unpleasant, become twenty-eight.

XXXVI. रसः षड्विधः 'The sixfold taste.'

1. Kasâvo (6); 2. titto (5); 3. madhuro (1); 4. lavano (3); 5. ambilo (2); 6. katuko (4). Childers, p. 402 a, s. v. raso.

Mahâvyutp., sect. 97 b. Trigl. p. 26 (60). Pet. Wörterb., s. v.

'1. Sweet; 2. Sour; 3. Salt; 4. Acrid; 5. Bitter; 6. Astringent.'

XXXVII. चत्वारो गंधाः 'The four smells.'

Cf. Mahâvyutp., sect. 97 b. Trigl. p. 25 b (59). Pet. Wörterb., s. v., from MBh. XII, 6848, where nine kinds of smell are enumerated, viz.: 1. इष्ट (cf. 1); 2. अनिष्ट (cf. 2); 3. मधुर; 4. कटु; 5. निर्हारिन्; 6. संहत (cf. 3?); 7. स्निग्ध; 8. रूक्ष; 9. विशद (cf. 4?).

'1. Good smell; 2. Bad smell; 3. Constant smell; 4. Changeable smell.'

XXXVIII. एकादश स्प्रष्टव्यानि 'The eleven elements of touch' (cf. sect. XXVI).

Cf. Mahâvyutp., sect. 97 c. Trigl. p. 26 (61).

'1. Earth; 2. Water; 3. Fire; 4. Air; 5. Smoothness; 6. Hardness; 7. Lightness (Buoyancy, Childers); 8. Heaviness; 9. Coldness; 10. Hunger; 11. Thirst.'

XXXIX. पंच महाभूतानि 'The five great elements.'

1. Pa*th*avîdhâtu; 2. âpodhâtu; 3. te*g*odhâtu; 4. vâyodhâtu.

Childers, p. 227 a, s. v. *k*attâro mahâbhûtâ. Four kinds of the great elements are more commonly known.

Mahâvyutp., sect. 97. Trigl. p. 25 (55). Burnouf, Introd. p. 636; Lotus, p. 514. Köppen, I, 601. Colebrooke, I, 416 f. Pet. Wörterb., s. v., has the five.

'1. Earth; 2. Water; 3. Fire; 4. Air; 5. Ether.'

XL. पंच भौतिकानि 'The qualities of the five elements' (cf. sect. XXXIII).

Viz. पृथ्वी, आपः, तेजः, वायुः, आकाशः; गन्धः, रसः, रूपं, स्पर्ष्टव्यं, शब्द; घ्राणः, जिह्वा, चक्षुः, त्वचि, श्रोत्रं. See the Sâṅkhyakârikâ, ver. 22 ff.

Colebrooke, I, 417. '1. Form; 2. Sound; 3. Odour; 4. Taste; 5. Touch.'

XLI. विंशतिः शून्यताः 'The twenty kinds of voidness.'

Commonly only eighteen kinds are known; so in the Cambridge MS., the Chinese Version, and Mahâvyutp., sect. 33. Trigl. p. 13 (18). Cf. Feer, p. 205. Hodgson, p. 93. Max Müller, Anecdota Oxon., III, p. 55. See also sect. LIX.

XLII. द्वादशांगप्रतीत्यसमुत्पादः 'The twelvefold chain of causation.'

Pa*t*i*kk*asamupâdo: 1. avi*gg*â, ignorance; 2. saṅkhârâ, conformations; 3. viññâ*n*am, consciousness; 4. nâmarûpam, name and form; 5. sa*l*âyatana*m*, the six organs of sense; 6. phasso, contact; 7. vedanâ, sensation; 8. ta*n*hâ, thirst (desire); 9. upâdâna*m*, clinging (to existence); 10. bhavo, being; 11. *g*âti, birth; 12. *g*arâmara*n*a*m*, old age and death (according to Childers and Oldenberg).

Mahâvyutp., sect. 109. Trigl. p. 14 b (22). Lalitav. p. 440 ff. Âryamahâkaru*n*apu*nd*arîkasûtra, transl. Feer, Ann. Mus. Guim. V, 169 f. Feer, p. 204. Childers, pp. 359 b, 278 b (s. v. nidâna*m*). Mahânidâna-sutta, transl. Burnouf, Lotus, p. 533 ff. Mahâvagga I, 1, 2 (p. 1); I, 5, 2 (p. 5). Burnouf, Introd. pp. 485 ff., 623; Lotus, pp. 332, 530 ff. Hardy, Manual, pp. 391 f., 432. East. Mon. pp. 6, 193, 301. Köppen, I, 609 ff. Hodgson, p. 79. Oldenberg, p. 224 ff. Schlagintweit, p. 22 ff. Colebrooke, Misc. Essays, I, 420 f., 453 ff. (Childers). Cf. Sacred Books,

X, 2, p. 131. Anecdota Oxon., Aryan Series, III, Pragñâ-pâramitâ-sûtra, ed. Max Müller, p. 57. Eitel, p. 84 (s. v. nidâna).

XLIII. सप्तत्रिंशद्बोधिपक्षिका धर्माः 'The thirty-seven constituents of true knowledge' (Kern).

Saddharmap., transl. Kern, p. 420 (n. 1). Childers, p. 92: sattatimsa bodhapakkhiyâ dhammâ.

1. The four Satipatthânas; 2. The four Sammappadhânas; 3. The four Iddhipâdas; 4. The five Indriyas; 5. The five Balas; 6. The seven Bogghangas; 7. The Ariyo atthangiko maggo.

Pâragika IV, 4, 1 (Vinaya III, p. 93). Pâkittiya VIII, 2, 1 (IV, p. 26). Burnouf, Lotus, p. 430. Hardy, Manual, p. 497 (11). Köppen, I, 436. Kern, I, 301, 412 ff. Sacred Books, XI, 61 ff. Eitel, p. 25 b.

XLIV. चत्वारि स्मृत्युपस्थानानि 'The four earnest meditations.'

1. Kâyânupassanâ; 2. vedanânupassanâ; 3. kittânupassanâ; 4. dhammânupassanâ.

Mahâvyutp., sect. 34. Trigl. p. 15 b (25). Lalitav. p. 36, 18 ff. (Dharmâl. 52–55); cf. Kern, I, 411 f. Childers, p. 466 b; cf. Kullavagga IX, 1, 4 (p. 240). Burnouf, Lotus, p. 431. Wassiljew, p. 248, n. 3. Kern, I, 301. Rh. Davids, p. 172. Eitel, p. 130 a. Max Müller, Dh. P., p. 27.

'1. Meditation on (the impurity of) the body; 2. Meditation on (the evils of) the sensations; 3. Meditation on (the evanescence of) thought; 4. Meditation on (the conditions of) existence.'

XLV. चत्वारि सम्यक्प्रहाणानि 'The four right exertions.'

Mahâvyutp., sect. 35. Trigl. p. 16 (26). Lalitav. p. 36, 22 f. (Dharmâl. 56); cf. Kern, I, 412. Childers, p. 435 a. Hardy, Manual, p. 497 (13). Kern, I, 301 f. Rh. Davids, p. 172 f. Eitel, p. 120.

'1. Exertion to retain meritorious conditions already existing; 2. Exertion to produce such not yet in existence; 3. Exertion to put away sinful states already existing; 4. Exertion to prevent such arising.'

XLVI. चत्वार ऋद्धिपादाः 'The four constituents of magic power.'

1. Khandasamâdhipadhânasankhârasamannâgatam; 2. viriyasamâdhipadhânasankhârasamannâgatam (3); 3. kittasamâdhipadhânasankhârasamannâgatam (2); 4. vîmamsâsamâdhipadhânasankhârasamannâgatam.

Mahâvyutp., sect. 56. Trigl. p. 17 (27). Lalitav. p. 37, 2 (Dharmâl. 57); cf. Kern, I, 412. Childers, p. 157 b. Burnouf, Introd. p. 75; Lotus, p. 810 f. Hardy,

Manual, pp. 413, 498 (14). Kern, I, 302. Rh. Davids, p. 173. Eitel, p. 104 b. Prahâ*n*a in this and the last section is a wrong rendering of Pâli padhâ*n*a, see Childers, s. v.

'1. The will to acquire magical power; 2. The thought required thereto; 3. The exertion or effort required thereto; 4. The investigation required thereto.'

XLVII. पंचेंद्रियाणि 'The five moral qualities.'

1. Saddhindriya*m*; 2. viriyindriya*m* (3); 3. satindriya*m* (4); 4. samâdhindriya*m* (2); 5. pa*ññ*indriya*m*.

Mahâvyutp., sect. 37. Trigl. p. 17 b (28). Lalitav. p. 37, 3 ff. (Dharmâl. 58–62); cf. Kern, I, 412. Childers, p. 159 a. Hardy, Manual, p. 498. Kern, I, 302. Rh. Davids, p. 173. Eitel, p. 47 a.

'1. Faith; 2. Contemplation; 3. Energy; 4. Recollection; 5. Wisdom.'

XLVIII. पंच बलानि 'The five forces.'

1. Saddhâbala*m*; 2. viriyabala*m*; 3. satibala*m*; 4. samâdhibala*m*; 5. pa*ññ*âbala*m*.

Mahâvyutp., sect. 38. Trigl. p. 17 b (29). Lalitav. p. 37, 7 ff. (Dharmâl. 63–67); cf. Kern, I, 412; Saddharmap., transl. Kern, p. 79 (n. 4). Childers, p. 78 b. Burnouf, Lotus, p. 78 b. Hardy, Manual, p. 498. Kern, I, 302. Eitel, p. 21 f.

'The same as in last section.'

XLIX. सप्त बोध्यंगानि 'The seven requisites for attaining the supreme knowledge.'

1. Satisa*m*bogg*h*aṅgo; 2. dhammavi*k*ayasa*m*bogg*h*aṅgo; 3. viriyasa*m*bogg*h*aṅgo; 4. pîtisa*m*bogg*h*aṅgo; 5. passaddhisa*m*bogg*h*aṅgo; 6. samâdhisa*m*bogg*h*aṅgo; 7. upekhâsa*m*bogg*h*aṅgo.

Mahâvyutp., sect. 39. Trigl. p. 18 (30). Lalitav. p. 37, 12 ff. (Dharmâl. 68–74); cf. Kern, I, 413. Mahâkâ*s*yapasûtra, transl. Feer, Ann. Mus. Guim. V, 151. Childers, p. 93 b. Aṅguttara-nikâya II, 2, 2, has the last six. Burnouf, Lotus, p. 796 ff. Hardy, Manual, p. 498 (16). Kern, I, 302. Rh. Davids, p. 173. Wassiljew, p. 247. Eitel, p. 26 a. Saddharmap., transl. Kern, p. 31, n. 3.

'1. Recollection; 2. Investigation; 3. Energy; 4. Joyfulness; 5. Calm; 6. Contemplation; 7. Equanimity.'

L. आर्याष्टांगिकमार्गः 'The noble eightfold path.'

1. Sammâdi*tth*i; 2. sammâsaṅkappo; 3. sammâvâ*k*â; 4. sammâkammanto; 5. sammâ-â*g*îvo; 6. sammâ-vâyâmo; 7. sammâsati; 8. sammâsamâdhi.

Mahâvyutp., sect. 40. Trigl. p. 18 b (31). Lalitav. p. 37, 19 ff. (Dharmâl. 75–82; cf. Kern, I, 413 f.); 540, 16; 541, 13 ff. Dharma*k*akrapravartanasûtra, transl. Feer, Ann. Mus. Guim. V, 113. Childers, p. 67 b. Burnouf, Lotus, p. 519 ff. Hardy, Manual, p. 498 (17). Köppen, I, 222, 408. Oldenberg, pp. 128 (the same as p. 211), 287. Kern, I, 84, 105, 302; cf. Wassiljew, p. 246, n. 2. Beal, p. 201 ff. Eitel, p. 74 (s. v. mârga). Schlagintweit, p. 16 f. Max Müller, Dhammapada, vers. 178, 273.

'1. Right views (faith); 2. Right thoughts (resolve); 3. Right speech; 4. Right action; 5. Right living; 6. Right exertion (effort); 7. Right recollection (thought); 8. Right meditation (self-concentration).' (Oldenberg's renderings are given in parentheses.) See Rhys Davids, Buddhist Suttas, S. B. E., vol. xi, p. 144.

LI. चतस्रः प्रतिसंविदः 'The four analytical sciences.'

1. Atthapa*t*isambhidâ (2); 2. dhammapa*t*isambhidâ (1); 3. nirutti-pa*t*isambhidâ; 4. pa*t*ibhânapa*t*isambhidâ.

Cf. Lalitav. p. 39, 8 (Dharmâl. 101). Childers, p. 366 a, s. v. pa*t*isambhidâ. Burnouf, Lotus, p. 838 ff. (849). Hardy, Manual, p. 499 (18). Sacred Books, XI, 111. Eitel, p. 96.

LII. चतस्रो धारण्यः 'The four kinds of Dhâra*n*is.'

Cf. Burnouf, Introd. p. 540, on the difference between मंत्र and धारणी.

LIII. चत्वारि प्रतिशरणानि.

Mahâvyutp., sect. 70.

LIV. षडनुस्मृतयः 'The six subjects to be recollected.'

1. Buddhânussati; 2. dhammânussati; 3. sîlânussati (5); 4. saṅghâ-nussati (3); 5. *k*âgânussati (4); 6. devatânussati.

Mahâvyutp., sect. 87. Lalitav. p. 34, 20 ff. (Dharmâl. 8–13); cf. Kern, I, 407 f. Childers, p. 45 a, s. v. anussati*tth*ânas.

'1. The Buddha; 2. The Law; 3. The Church; 4. Charity; 5. Morality; 6. The Gods.'

LV. चत्वारि धर्मपदानि.

Lalitav. p. 35, 7 ff. (Dharmâl. 18–21): 1. अनित्यप्रत्यवेक्षा; 2. दुःखप्रत्यवेक्षा; 3. अनात्मप्रत्यवेक्षा; 4. शान्तप्रत्यवेक्षा; cf. Kern, I, 408 f. Childers, p. 118 a. Burnouf, Introd. p. 462. Hardy, Manual, p. 497. Kern, I, 371. Max Müller, Dh. P., p. xlv.

LVI. दशाकुशलानि 'The ten sins.'

1. Pâ*n*âtipâto; 2. adinnâdâna*m*; 3. kâmesu mi*kkh*â*k*âro; 4. musâ-

vâdo; 5. pisu*n*â vâ*k*â; 6. pharusâ vâ*k*â; 7. samphappalâpo; 8. abhi*g*-*gh*â; 9. vyâpâdo; 10. mi*kkh*âdi*tth*i.

Mahâvyutp., sect. 87; cf. Mdo. XXII, 20 (Feer, p. 274); XXVI, 27 and 31 (p. 281), transl. in Ann. Mus. Guim. V, 189 ff. Âryamahâkaru*n*apu*nd*arîkasûtra, transl. Feer, Ann. Mus. Guim. V, 166. Childers, p. 25 b, s. v. akusalakammapatho. Aṅguttara-nikâya, Dasa-nipâta, transl. Feer, Ann. Mus. Guim. V, 484 ff. Burnouf, Lotus, p. 444 f. Hardy, Manual, pp. 460, 461 ff. Köppen, I, 334. Kern, I, 423. Oldenberg, p. 290. Rh. Davids, p. 142. Desgodins, p. 349 ff. Eitel, p. 126 a (s. v. *s*ikshâpada).

'1. Killing; 2. Stealing; 3. Impurity; 4. Lying; 5. Slander; 6. Harsh language; 7. Frivolous talk; 8. Covetousness; 9. Malice; 10. False doctrine.'

LVII. गतयः षट् 'The six states of existence.'

1. Nirayo; 2. tira*kkh*ânayoni; 3. pettivisayo; 4. manussâ (5); 5. devâ (6); 6. asuranikâyo (4).

Sukhâvatî, Pra*n*idhâna 1 and 2 (p. 11, 9 ff.) Karmavibhâga (Mdo. XXVI, Feer, p. 282), transl. Feer, Ann. Mus. Guim. V, 261 ff. Lou-tao-tsi ('Recueil des six voies'), ibid., p. 529. Pañ*k*agati, transl. ibid., p. 514 ff. Childers, p. 144 b. Burnouf, Introd. p. 492; Lotus, pp. 210, 309. Hardy, Manual, p. 37 ff. Köppen, I, 238. Kern, I, 294. Cunningham, Ladak, p. 365. Schlagintweit, p. 91 f. Eitel, p. 41 a.

The first four of these are called the four apâyas, 'states of suffering' (Childers, s.v.): naraka, tira*kkh*âna, petaloko, asuraloko. Sukhâvatî, Pra*n*idhâna 2.

'1. Hell; 2. The brute creation; 3. Preta; 4. Asura; 5. Man; 6. God.'

LVIII. षड् धातवः 'The six elements' (cf. sect. XXXIX).

1. Pa*th*avîdhâtu; 2. âpodhâtu; 3. te*g*odhâtu; 4. vâyodhâtu; 5. âkâsadhâtu; 6. viññâ*n*adhâtu.

Childers, p. 121 b. Burnouf, Lotus, p. 514.

'1. Earth; 2. Water; 3. Fire; 4. Air; 5. Space (Ether); 6. Intelligence.'

LIX. अष्टौ विमोक्षाः 'The eight kinds of salvation.'

1. Rûpî rûpâni passati; 2. a*ggh*atta*m* arûpasaññi bahiddhâ rûpâni passati; 3. subhan t' eva adhimutto hoti; 4. âkâsanañ*k*âyatana*m*, s. v. arûpabrahmaloko; 5. viññânañ*k*âyatana*m*, s. v. arûpabrahmaloko; 6. akiñ*k*aññâyatana*m*, s. v. arûpabrahmaloko; 7. nevasaññânâsaññâyatan(a*m*), s. v. arûpabrahmaloko; 8. saññâvedayitanirodho.

Mahâvyutp., sect. 205. Childers, p. 574 b. Mahâparinibbânasutta, p. 30, transl.

Sacred Books, XI, 51. Burnouf, Lotus, p. 824 ff.; cf. Saddharmap., transl. Kern, p. 31, n. 4. Eitel, p. 167 f.

LX. पंचानंतर्याणि 'The five unpardonable sins.'

'1. Mâtughâto, matricide; 2. pitughâto, parricide; 3. arahantaghâto, killing an Arhant; 4. lohituppâdo, shedding the blood of a Buddha; 5. saṅghabhedo, causing divisions among the priesthood; 6. aññasatthu-uddeso, following other teachers.' See *K*ullavagga VI, 17, 2.

Mahâvyutp., sect. 118; cf. अनांतर्यकारिन्, Sukhâvatî, 15, 4. Childers, p. 327 b, 7 b, s. v. abhi*th*âna*m*. Wassiljew, p. 240, n. 2, has °तरीय; cf. Kern, p. 184, n. 1.

LXI. अष्टौ लोकधर्माः 'The eight worldly conditions.'

1. Lâbho; 2. alâbho; 3. yaso (5); 4. ayaso (6); 5. passa*m*sâ (8); 6. nindâ (7); 7. sukha*m* (3); 8. dukkha*m* (4).

Mahâvyutp., sect. 121. Childers, p. 221 b.

'1. Gain; 2. Loss; 3. Happiness; 4. Suffering; 5. Fame; 6. Dishonour; 7. Blame; 8. Praise.'

LXII. नवांगप्रवचनानि 'The nine divisions of the scriptures.'

1. Sutta*m*; 2. geyya*m*; 3. veyyâkara*n*a*m*; 4. gâthâ; 5. udâna*m*; 6. itivuttaka*m*; 7. *g*âtaka*m* (6); 8. abbhutadhamma*m*; 9. vedalla*m* (7).

Cf. Mahâvyutp., sect. 58. Trigl. p. 22 (44) has twelve, viz. after No. 5 of our list, निदानं, अवदानं, इतिवृत्तिकं. Saddharmap., chap. II, vers. 44, 48 (transl. Kern, p. 44 f.) Âryamahâkaru*n*apu*nd*arîkasûtra, Mdo. VI, 2 (Feer, p. 241). Childers, p. 33 b, s. v. aṅga*m*. Cf. nidâna*m*, apadâna*m*, itivuttaka*m* (s. v.) Cf. Burnouf, Introd. p. 51 ff. Hodgson, p. 14 f. Dhammapada, transl. Max Müller, Introd. p. xxxiii. Wassiljew, p. 109. Kern, II, 365 ff. Rh. Davids, p. 214 f. (Eitel, pp. 137 b, 42 a, 172 a, 41 a, 153 a, 36 b, 160, 3 b, 155 b, 84 b, 17 b, 48 a.) The Hînayâna recognises nine, the Mahâyâna twelve Aṅgas. Max Müller, Dhammapada, p. xxxiii.

LXIII. द्वादश धूतगुणाः 'The twelve ascetic practices.'

1. Pa*m*sukûlikaṅga*m* (11); 2. te*k*îvarikûlikaṅga*m* (2); 3. pi*nd*âpâtikaṅga*m* (1); 4. sapadâna*k*ârikaṅga*m*; 5. ekâsanikaṅga*m* (7); 6. pattapi*nd*ikaṅga*m*; 7. khalupa*kkh*âbhattikaṅga*m* (3); 8. araññakaṅga*m* (9); 9. rukkhamûlikaṅga*m* (6); 10. abbhokâsikaṅga*m* (8); 11. sosânikaṅga*m* (10); 12. yathâsanthatikaṅga*m* (5); 13. nesaggikaṅga*m* (4).

Mahâvyutp., sect. 45. Childers, p. 123 a, s. v. dhûtaṅga*m*.

For नामतिक, which has nothing corresponding to it in the above Pâli list, see Mahâvyutp., sect. 229 (a list of clothings), where नमत occurs, rendered in Chinese by

毛占 'hair-cloth.' In our list the Chinese has 毛毛 衣 'cloth made of hair.' From नमत one might derive नामतिक. Mr. Rhys Davids points out namataka in *K*ullav. V, 11, 1; 19, 1; X, 10, 4. Burnouf's conjecture that it may be कांबलिक is not necessary. Instead of âbhyavakâ*s*ika Prof. Oldenberg suggests abhrâvakâ*s*ika; see Manu VI, 23.

Burnouf, Introd. p. 304 ff. Hardy, East. Mon., pp. 9, 73, 97, 98, 99. Wassiljew, p. 172.

LXIV. दश भूमयः 'The ten stages of perfection.'

Mahâvyutp., sect. 27. Trigl. p. 11 (11). Mahâvastu, p. 63 ff. (see below). Cf. Wassiljew, p. 264; Phal*kh*en, 31 (Feer, p. 211); Mdo. V, 1 (p. 237, from the Sandhinirmo*k*ana); Lalitav. p. 39, 17 ff. (Dharmâl. 108 and 109); and Kern, I, 420.

Da*s*abhûmî*s*vara, vide Catalogue of the R. A. S., p. 4, and Cambridge Catal., pp. 4, 141. Kern, II, 394 n. Cf. Eitel, p. 30 a. According to Senart, the Mahâvyutp. has मधुमती for साधु°. Commentary to Hema*k*andra, ver. 233 (ed. Boehtl. and Rieu, p. 316).

The Mahâvastu, p. 76, 13 ff., gives quite a different list: 1. दुरारोहा (cf. 7 of our list?); 2. बद्धमाना; 3. पुष्पमंडिता; 4. रुचिरा; 5. चित्तविस्तरा (perhaps for चित्र° according to Senart); 6. रूपवती; 7. दुर्जया (cf. 5 of our list); 8. जन्मनिदेश; 9. यौवराज्य (भूमि); 10. अभिषेक (भूमि) (Lalitav. p. 39, 18). Cf. Senart's note, p. 436.

LXV. त्रयोदश भूमयः 'The thirteen stages of perfection.'

LXVI. पंच चक्षूंषि 'The five sorts of vision.'

1. Ma*m*sa*k*akkhu (1); 2. dibba*k*akkhu (4); 3. paññâ*k*akkhu (3); 4. samanta*k*akkhu (=2. धर्मचक्षु); 5. buddha*k*akkhu (5).

Childers, p. 326 b, s. v. pañ*k*a*k*akkhu. दिव्यं चक्षुः, Sukhâvatî, Pra*n*idhâna 7 (p. 12, 12); (cf. sect. XX.) Cf. Lalitav. p. 5, 3, 12, पंचचक्षुःसमन्वागत.

'1. The human eye; 2. The eye of the law; 3. The eye of wisdom; 4. The divine eye; 5. The eye of a Buddha.'

LXVII. षट् क्लेशाः 'The six evil passions.'

Trigl. p. 34 b (67). Cf. the 'hosts of Mâra' in the Lalitav. p. 329, 3 ff. Childers, p. 203 b, s. v. kileso, gives a list of ten, which partly correspond with our list, viz. 1. lobho (=1. राग), see sect. CXXXIX, where 2. द्वेषः; 2. doso (=2. प्रतिघा), see ibid.; 3. moho (=4. अविद्या), see ibid.; 4. mâno (3); 5. di*tth*i (=5. कुदृष्टि); 6. vi*k*iki*kkh*â (6); 7. thîna*m* (sect. LXIX, 13); 8. uddha*kk*a*m*; 9. ahirikâ (sect. LXIX, 11); 10. anottappa*m* (sect. LXIX, 12). Burnouf, Lotus, p. 444. Hardy, Manual, pp. 417, 418. Cf. Kern, p. 370. Rh. Davids, p. 109 f.

'1. Greed; 2. Hatred; 3. Pride; 4. Ignorance; 5. Heresy; 6. Doubt;' 7. Idleness (Burnouf has 'impudence'); 8. Vanity, arrogance; 9. Shamelessness, impudence; 10. Hardness of heart, recklessness. M. M., Dh. P., p. 7.

LXVIII. पंच दृष्टयः 'The five (heretical) views.'

Childers, p. 418 a, sakkâyadi*tth*i (1=स्वकाय°; सत्काय° seems to be a wrong restitution of the Sanskrit form); p. 247 a, mi*kkh*âdi*tth*i (3); p. 475 b, sîlabbataparâmâsa (5). Cf. Rh. Davids, p. 109 f.

LXIX. चतुर्विंशतिरुपक्लेशाः 'The twenty-four minor evil passions' (cf. sect. XXX).

Trigl. p. 35 (68) has only twenty. Cf. Burnouf, Lotus, p. 443 ff. Hardy, Manual, p. 423 ff. Kern, p. 347 ff. Cf. Puggala-pa*ññ*atti II, 1–9: kodho (1), upanâho (2), makkho (3), pa*l*âso (4), issâ (5), ma*kkh*ariyam (6), sâ*th*eyya*m* (7), mâyâ (8), ahirikam (11), anottappa*m* (12), dova*k*assatâ, pâpamittatâ (21), indriyesu aguttadvaratâ, bho*g*ane amatta*ññ*utâ, mu*tth*asa*kk*am (18), asampa*g*a*ññ*a*m* (19), sîlavipatti, di*tth*ivipatti. In our text स्रोद्धत्यं should be added after स्त्यानं.

'1. Anger; 2. Enmity; 3. Hypocrisy; 4. Contentiousness; 5. Envy; 6. Avarice; 7. Deceit; 8. Duplicity; 9. Pride; 10. Malice; 11. Shamelessness; 12. Recklessness; 13. Sloth; 14. Arrogance; 15. Infidelity; 16. Indolence; 17. Carelessness; 18. Forgetfulness; 19. Inattention; 20. Unconsciousness; 21. Wickedness; 22. Torpor; 23. Reflection; 24. Investigation.'

LXX. पंचाहाराः 'The five nutriments.'

Mahâvyutp., sect. 114. Abhidharmako*s*avyâkhyâ, fol. 129 b, 8 ff.; fol. 249 b, 2 ff. Childers, p. 20 a, corresponding to Mahâvyutp.

1. Kabaliṅkâro âhâro, कवलीकाराहारः (2); 2. phasso âhâro, स्पर्शाहारः (4); 3. manosa*ñk*etana âhâro, मनसंचेतनाहारः (5); 4. vi*ññ*âna*m*, विज्ञानमाहारः (3 ?).

The Vyâkhyâ has कवडीकार. Hardy, Manual, p. 499 (19). See also Abhidhammattha-sangaha VIII, 10, in Pâli Text Society Journal, 1884.

LXXI. पंच भयानि 'The five kinds of fear.'

Dr. Morris refers me to the Com. to Puggala-P. I, xi, where four bhayas are mentioned: duggatibh°, va*tt*abh°, kilesabh°, upavâdabhaya. In the text we ought probably to read sokabhayam and pârshadavâdyabhayam.

LXXII. चत्वारि ध्यानानि 'The four stages of meditation.'

1. Vitakkavi*k*ârapîtisukhekaggatâsahita*m* pa*th*ama*g*g*h*âna*m*; 2. pî-

tisukhekaggatâsahitam dutiyagghânam; 3. sukhekaggatâsahitam tatiyagghânam; 4. upekhekaggatâsahitam katutthagghânam.

Mahâvyutp., sect. 63. Lalitav. pp. 147, 439. Childers, p. 169 b. Burnouf, Lotus, p. 800 ff. Hardy, East. Mon. p. 270. Köppen, I, 255, 587 f. Kern, I, 375 f. Rh. Davids, p. 175 f. The reading of I. points to prasâdana, see Childers, s. v. ghâna.

LXXIII. त्रयो विमोक्षाः 'The three kinds (or aspects) of salvation.'

1. Suññatavimokho; 2. animittavimokho; 3. appanihitavimokho.

Mahâvyutp., sect. 69. Trigl. p. 12 b (15). Saddharmap., chap. IV, As. Soc. MS., fol. 38 a; transl. Kern, p. 31 (n. 4). Dhammapada, transl. Max Müller, ver. 92, note. Childers, pp. 574 a (s. v. vimokho), 270 b, 285 a (s. v. nimittam), 489 a (s. v. suññato). Pârâgika IV, 4, 1 (Vinaya III, p. 93). Pâkittiya VIII, 2, 1 (IV, 25).

'1. Void; 2. Unconditioned; 3. Passionless.'

LXXIV. बोधिसत्त्वानां दश वशिताः 'The ten powers of a Bodhisattva.'

Mahâvyutp., sect. 23; in Pet. Wörterb. 24, where upapatti stands for ganma.

LXXV. बोधिसत्त्वानां दश बलानि 'The ten forces of a Bodhisattva.'

Mahâvyutp., sect. 22. Hodgson, p. 92.

LXXVI. तथागतस्य दश बलानि 'The ten forces of a Tathâgata.'

Mahâvyutp., sect. 3. Trigl. p. 8 b (5). Cf. Lalitav. p. 39, 6, दशबलप्रतिपूर्त्ति, whereto leads the ज्ञानसंभार (Dharmâl. 98; cf. sect. CXVII); p. 560, 19 ff. Saddharmap., transl. Kern, p. 31. Dulva XI, 207 ff. (Feer, p. 194). Cf. Childers, pp. 78 b (s. v. balam), 112 b (s. v. dasabalo). Hodgson, p. 92. Burnouf, Lotus, p. 781 ff. Hardy, Manual, p. 380 f. Köppen, I, 437 f. Kern, I, 271. Cf. Eitel, p. 30 a (s. v. dasabala).

1. Pâli, thânâthânañânam, knowledge of what is possible and impossible, of admissible or inadmissible propositions. Cf. Burnouf, Lotus, p. 785 seq.

2. Pâli, atitânâgatapakkuppannânam kammasamâdânânam vipâkavemattatâñânam, knowledge of the consequences of actions.

3. Pâli, anekadhâtunânâdhâtuñânam, knowledge of the different elements, in their widest sense.

4. Pâli, sattânâm nânâdhimuttikatâñânam, knowledge of the different dispositions (of men); also, nânâsraddhâñânabalam.

5. Pâli, parasattânam parapuggalânam indriyaparovasiyattamettâtañânam, knowledge of the higher or lower mental powers of men.

6. Pâli, sabbathagâminîpatipadâñânam, knowledge of the progress that leads everywhere, or sarvârtha, leads to all the highest objects (sarvârthasiddha).

7. Pâli, sabbesa*m* g*h*ânavimokhasamâdhisamâpattîna*m* sa*m*kilesavodânavutthâ-nañânam, knowledge of the origin, the disappearance, and the corruption of the four contemplations, the (three, seven, eight or eleven) liberations, three meditations, and five acquisitions.

8. Pâli, pubbenivâsânussatiñânam, knowledge of remembering former abodes.

9. Pâli, dibba*k*akkuñânam, knowledge of birth and decay (by means of Buddha's divine sight).

10. Pâli, âsavakkhayañânam, knowledge of the destruction of appetites. See Schiefner, Kâtyâyana, p. 60 seq.

LXXVII. चत्वारि वैशारद्यानि 'The four subjects of confidence (of a Buddha).'

Mahâvyutp., sect. 4, where the third vaisaradya, left out in our text, is supplied. Lalitav. p. 561 f. Saddharmap., transl. Kern, p. 246. Childers, p. 564 a, s. v. vesâra*gg*am. Burnouf, Lotus, pp. 346, 402 ff. Hardy, East. Mon. p. 291. Köppen, I, 437. Kern, I, 272. 'The consciousness that he has: 1. obtained the highest knowledge; 2. freed himself from human passion; 3. rightly described the obstacles to a religious life; 4. rightly taught the way to obtain salvation.'

LXXVIII. पंच मात्सर्याणि 'The five kinds of envy.'

Dr. Morris refers me to Sangîti-suttânta, where âvâsam°, kulam°, lâbham°, viññam°, dhammama*kkh*ariya occur. Possibly we ought to read kulamâtsaryam.

LXXIX. अष्टादशावेणिका बुद्धधर्माः 'The eighteen independent conditions.'

Mahâvyutp., sect. 5. Saddharmap., transl. Kern, p. 31 (n. 2). Burnouf, Lotus, p. 648 ff. Hardy, Manual, p. 381. Köppen, I, 437. Kern, I, 272. Eitel, p. 20 f.

LXXX. चत्वारो माराः 'The four Mâras.'

Cf. Abhidharmakosavyâkhyâ, fol. 85 b, l. 4. Childers, p. 241 b: 1. khanda-mâro (1); 2. kilesamâro (2); 3. ma*kk*umâro (4); 4. abhisankhâra-mâro; 5. devaputtamâro (3).

Cf. Kern, I, 48, 236, 291. Senart, Légende, p. 171 ff. Eitel, p. 73 b. Commentary to Hema*k*andra, ver. 235 (ed. Boehtl. and Rieu, p. 317): 1. वैह्रो (?); 2. मुस्कन्धमार; 3. क्लेशमार; 4. देवपुत्रमार.

LXXXI. चत्वारि श्रद्धांगानि 'The four articles of faith.'

Cf. Childers, p. 410 a.

LXXXII. नवानुपूर्वसमाधिसमापत्तयः.

Cf. Mahâvyutp., sect. 64. Childers, p. 288 b, where he gives the title anupub-banirodha.

LXXXIII. द्वात्रिंशल्लक्षणानि 'The thirty-two signs of perfection.'

Mahâvyutp., sect. 13. Trigl. p. 4 (3). Lalitav. p. 120, 12 ff. Burnouf, Lotus, p. 553 ff. Hardy, Manual, p. 368 f. Hodgson, p. 90. Köppen, I, 432. Senart, Légende, pp. 87 ff., 124 ff. Kern, I, 25, 267. Eitel, p. 60 a.

In the following lists of the thirty-two Lakshanas and the eighty Anuvyañganas, L. means Lalitavistara; V., Vyutpatti, Vocabulaire Pentagl.; Lc., Lakkhanasutta with comment.; L., the same without comment.; M., Mahâpadhânasutta; D., Dharmapradîpikâ singhal.; Man., Spence Hardy's Manual. The numbers indicate the place which each word occupies in the different lists.

1. चक्रांकितपाणिपादतलता। L. 31, V. 29, Lc. 2, L. 2, M. 2, D. 2, Man. 2, having the palms of hands and feet marked with a wheel.

2. सुप्रतिष्ठित(पाणि)पादतलता। L. 32. supratish*th*itasamapâda*h*, V. 30, Lc. 1, L. 1, M. 1, D. 1. suppati*tth*itapâdo, having the palms of his feet (and hands) well placed and equal.

3. जालावड्ड(वज्र)ांगुलिपाणिपाद(तल)ता। L. 30. *g*âlângulihastapâda*h*, V. 28, Lc. 8, L. 7, M. 6, D. 6. *g*âlahatthapâdo, having the (palm of) feet and hands and fingers covered with nets (of lines).

4. मृदुतरुणहस्तपादतलता। L. 29, V. 27, Lc. 7, L. 6, M. 5, D. 5, Man. 3, having the palms of hands and arms soft and tender.

5. सप्तोत्सदता। L. 15, V. 16, Lc. 6, L. 16, M. 15, D. 16. सप्तोच्छदः, having seven protuberances (on the hands, the feet, the shoulders, the arms, which would make eight).

6. दीर्घांगुलिता। L. 26, V. 3, Lc. 4, L. 4, M. 4, D. 4, having long fingers.

7. आयतपार्ष्णिता। L. 27, V. 31, Lc. 3, L. 3, M. 3, D. 3, having a long heel.

8. ऋजुगात्रता। Lc. 5, L. 5, M. 14, D. 15. Brahmu*gg*ugatto, deest in Lc. and V., having all members straight (like Brahman).

9. उत्संगपादता। L. 28, V. 26. u*kkh*ankhap., Lc. 9, L. 8, M. 7, D. 7. ussamkhapâdo, having the foot arched? cf. Man. 7, 'his instep was high.'

10. ऊर्ध्वाग्ररोमता। L. 22. ûrddhvâgrâbhipradakshi*n*âvartaromâ, V. 23, Lc. 10, L. 15, M. 13, D. 14. uddhaggalomâ, having the hairs of the body erect.

11. ऐनेयजंघता। L. 25. ai*n*eyam*ri*garâ*g*a, V. 32, Lc. 11, L. 9, D. 8, Man. 8, having legs like those of a deer.

12. प्रलंबबाहुता (प्रपूरुबाहुता?)। L. 18. sthito 'navanatapralambabâhu*h*, Lc. 16, L. 10, M. 8, D. 9. *th*itakova anonamanto ubhohi pâ*n*italehi *g*annukâni parimasati parima*gg*ati, Man. 9, having arms reaching to the knees.

13. कोशगतवस्तिगुह्यता। L. 23. ko*s*opagatavastiguhya*h*, V. 24, Lc. 14, L. 11, D. 10,

M. 9. kosohitavatthiguhyo, having the pudendum hidden in a covering; cf. Suttanipâta, ver. 1122, kosahita*m* vatthaguhyam, M. 10, his secret parts were concealed, as the pedicle of the flower is hid by the pollen.

14. सुवर्णवर्णता। V. 19, Lc. 13, L. 12, M. 10, D. 11. suva*nn*ava*nn*o, deest in Lal., having a golden colour.

15. सूक्ष्मच्छविता। L. 17. sûkshmasuvar*nakh*avi*h*, V. 18, Lc. 12, L. 13, M. 11, D. 12, M. 11. sukhuma*kh*avi, having a delicate skin (smooth, golden).

16. प्रदक्षिणावर्तैकरोमता। L. 21. ekaikaromâ, V. 22, Lc. 24, L. 14, M. 12, D. 13. ekekalomâ, M. 14, having single hairs (on the body) and all turning to the right.

17. ऊर्णालंकृतमुखता। L. 4. ûr*n*â bhruvor madhye *g*âtâ himara*g*ataprakâ*s*â, V. 4. *g*arnyake*s*a ûr*n*ya, Lc. 25, L. 31, M. 30, D. 31. u*nn*â bhamukantare *g*âtâ hoti odâtâ mudutûlasannibhâ, having the face ornamented with the ûr*n*â, i. e. soft hair between the brows. Cf. Suttanipâta, ver. 1122. u*nn*' assa bhamukantare.

18. सिंहपूर्वार्द्धकायता। L. 19, V. 20, Lc. 17, L. 17, M. 16, D. 17, M. 17, having the forepart of the body like a lion.

19. सुसंवृतस्कंधता। L. 14, V. 15, Lc. 19, L. 20, M. 19, D. 26. samavattakkhandho, having the shoulders round, (the arms round, Burnouf.)

20. चितांतरांशता। L. 16, V. 17, Lc. 18, M. 17, D. 18. *k*itantara*m*so, L. 18. *k*ittatara*m*so, having the place between the shoulders well filled out.

21. रसरसाग्रता। L. 11, V. 11, Lc. 20, L. 21, M. 20, D. 21, Man. 21, the 7000 nerves of taste all bend towards the tongue, rasaggasaggî (rasagrâsâgrî), having a sharp taste? In Pâli, having the extremity of nerves. Cf. Childers, s.v. rasaggasâ.

22. न्यग्रोधपरिमंडलता। L. 20, V. 21, Lc. 15, L. 19, M. 18, D. 19, Man. 19, his body was high, like a banian tree, and round like the same. Having the waist like a Nyagrodha (fig tree).

23. उष्णीषशिरस्कता। L. 1. ush*n*isha*s*îrsha*h*, V. 1, Lc. 23, L. 32, M. 31, D. 32. u*m*hisasîso, having an Ush*n*isha, cap, on his head. Burnouf rejects this meaning, because, he says, no statues of Buddha show a covering of the head, but always display the hair. This is not the case. I myself possess three statues of Buddha having the hair covered. Burnouf would render the term by having woolly hair on his head, or, having a bump on his head. This bump or excrescence, frequently figured on statues of Buddha, seems to me to have been originally an attempt to indicate the flame or ray of light issuing from his head.

24. प्रभूतजिह्वता। L. 12, V. 13. prabhûtatanu*g*ihva*h*, Lc. 28, L. 27, M. 26, D. 27, having a long (and thin) tongue, M. 27. Cf. Suttanipâta, ver. 1122. mukha*m* *g*ihvâya *kh*âdeti, Beal, Dhammapada, p. 165, note.

25. ब्रह्मस्वरता । V. 14, Lc. 29, L. 28, M. 27, D. 28. brahmassaro, Man. 28, having the voice of Brahman.

26. सिंहहनुता । L. 13, V. 12, Lc. 30, L. 22, M. 21, D. 22, Man. 22, having a lion's jaw.

27. शुक्लहनुता । cf. sukladantatâ, having a bright jaw.

28. समदंतता । having equal teeth.

29. हंसविक्रांतगामिता । having a walk like the step of a swan.

30. अविरलदंतता । L. 8, V. 9, Lc. 27, L. 25, M. 24, D. 25. avivaradanto, having teeth without breaks.

31. समचत्वारिंशद्दंतता । L. 7, V. 7, H. 31, Lc. 26, L. 23. *k*attârisadanto, M. 22, D. 23. *k*attâlisadanto, Man. 23, having forty even teeth.

32. अभिनीलनेत्रता । L. 6, V. 5, Lc. 21, L. 29, M. 28, D. 29. abhinîlanetto, Man. 30, having dark-blue eyes.

33. गोपक्ष्मनेत्रता चेति । having eyes with lids like those of a cow. गोपक्ष्मनेत्रः । L. 5, V. 6. gopaksha, Lc. 22, L. 30, M. 29, D. 30. gopakhumo, having eyes with lids like those of a cow.

Here ends the list of the Lakshanas, of which two should be counted as one. Then follow additional Lakshanas:

34. भिन्नांजनमयूरकलापाभिनीलवल्लितप्रदक्षिणावर्तकेशः (वर्णित). L. 1, V. 2. pradakshinyavattakesah, having hair turning from the right, in locks, dark-blue like the tail of a peacock, and like collyrium of many shades. 'He cut it so that it was only two fingers long, and turned to the right; it remained so for life,' Lotus, p. 864; he was susukâlakeso, with very dark hair, ibid., p. 863. See Buddh. B. Stor., p. 86.

35. समविपुलललाट॰ । having the forehead even and full. One of the eighty-two secondary marks.

36. शुक्लदंतः । L. 9, V. 10, Lc. 32, L. 26, M. 25, D. 26. susukkadâ*th*o. Cf. No. 27. suklahanutâ.

37. सुवर्तितोरुः । L. 24, V. 25, having the thighs round.

LXXXIV. अशीत्यनुव्यंजनानि 'The eighty minor marks.'

Mahâvyutp., sect. 14. Trig., p. 5 (4). Lalitav. p. 121, 14 ff. Burnouf, Lotus, p. 583 ff. Hodgson, p. 90. Hardy, Manual. p. 369 ff. Köppen, I, 432.

The eighty Anuvyañganas are not found in Lekkhana-sutta, nor in Mahâpadhâna-sutta.

1. ताम्रनखता । L. 2, V. 1 âtamra, D. 4. tambanakhatâ, having copper-brown nails.

2. स्निग्धनखता । L. 3, V. 2, D. 6. siniddhanakhatâ, having soft nails.

3. तुंगनखता। L. 1, V. 3, D. 5. tuṅganakhatâ, having prominent nails.

4. वृत्तांगुलिता। L. 4, V. 4, D. 3. va*tt*aṅgulitâ, having round fingers.

5. चित्रांगुलिता। L. 5, V. 6, D. 1. *k*itâṅgulitâ, having beautiful fingers.

6. अनुपूर्वांगुलिता। L. 6, V. 5, D. 2. anupubbaṅgulitâ, cf. Man. 4, having regular fingers.

7. गूढशिरता। L. 7, V. 7, D. 49. niṅgulhasirasatâ, having the veins hidden.

8. निर्ग्रंथिशिरता। L. 9. ghanasandhi, V. 8, having veins without knots, (having strong joints.)

9. गूढगुल्फता। L. 8, V. 9, D. 7. nigulhagôpphakatâ, having the ankle hidden.

10. अविषमपादता। L. 10, V. 10, D. 8. samapâdatâ, having equal feet.

11. सिंहविक्रांतगामिता। L. 40, V. 11, D. 10, having a walk like the steps of a lion.

12. नागविक्रांतगामिता। L. 39, V. 12, D. 9, having a walk like the steps of an elephant, (having the glorious walk of an elephant, Burnouf.)

13. हंसविक्रांतगामिता। L. 42, V. 13, D. 11, having a walk like the steps of a swan.

14. वृषभविक्रांतगामिता। L. 41, V. 14, D. 12, having a walk like the steps of a bull.

15. प्रदक्षिणगामिता। L. 43, V. 15, D. 13, having a walk towards the right.

16. चारुगामिता। V. 16, having an elegant step.

17. अवक्रगामिता। V. 17, having a straight step.

18. वृत्तगात्रता। L. 31, V. 18, having round members.

19. मृष्टगात्रता। L. 32, V. 19, D. 22, having smooth members.

20. अनुपूर्वगात्रता। L. 33. a*g*ihmav*ri*shabhagâtra*h*, anupûrvagâtra*h*, V. 20, D. 26, having regular members.

21. शुचिगात्रता। L. 23, V. 21, D. 60. vimalagattatâ, having the members bright.

22. मृदुगात्रता। L. 24, V. 22, D. 61. komalagattatâ, having the members soft.

23. विशुद्धगात्रता। L. 25. visâlag., V. 23, D. 27, having the members clean (or broad).

24. परिपूर्णव्यंजनता। L. 21, V. 24, D. 15. paripu*nn*apurisavya*ñg*anatâ, having the sexual organs complete.

25. पृथुचारुमंडल(गात्र)ता (पृथुजानु?)। L. 30. p*ri*thuvipulasuparipûr*n*a*g*ânuma*nd*ala*h*, V. 25, D. 14, having the knee broad.

26. समक्रमता। having the steps equal.

27. विशुद्धनेत्रता। having the eyes bright.

28. सुकुमारगात्रता। having the limbs soft.

29. अदीनगात्रता। L. 26, V. 29, D. 24, having no defective members.

30. उत्साहगात्रता। L. 27. anunnatag., V. 30. utsadagâtrah, D. 23. anussanâsannasabbagattatâ, having vigorous members; (having members neither too high nor too low, anunnatânatag.; cf. Lal. Vist., p. 550.)

31. गंभीरकुक्षिता। having a deep abdomen.

32. प्रसन्नगात्रता। having tranquil limbs.

33. सुविभक्तांगप्रत्यंगता। L. 29. suvibhaktagâtratâ, V. 32, D. 20, having the members well proportioned.

34. वितिमिरशुद्धालोकता। L. 38, V. 33, D. 41. parimandalakâyappabhâvattâ, having a pure aspect free from darkness.

35. वृत्तकुक्षिता। L. 45. vrittakukshih, V. 34, having the flanks rounded.

36. मृष्टकुक्षिता। L. 45, V. 35, having the flanks soft.

37. अभुग्नकुक्षिता। L. 46. agihmakukshih, V. 36. abhugnakukshih, having the flanks not bent.

38. अक्षोभकुक्षिता। L. 47. kâpodarah, V. 37. kshâmodarah, having the flanks unmoved, having them round like a bow. Having the flanks spare.

39. गंभीरनाभिता। L. 35, V. 38, having a deep navel.

40. प्रदक्षिणावर्तनाभिता। L. 35. agihmanâbhih, anupûrvanâbhih, V. 39. pradakshinâvartinâbhi, D. 16. akkhiddanâbhitâ, D. 18. dakkhinâvattanâbhitâ, having a navel turning to the right.

41. समंतप्रासादिकता। L. 38, V. 40, having complete amiability.

42. शुचिसमुदाचारता। L. 37. sukyâkârah, V. 42, D. 33. visuddhîndriyatâ, having pure dispositions.

43. व्यपगततिलकगात्रता। L. 48. vyapagatakkhavidoshanîlakâdushtasarîrah, V. 43, D. 25. tilakâdirahitagattatâ, गंध–, having members free from freckles.

44. तूलसदृशसुकुमारपाणिता। cf. Man. (Lakshan. 5), having hands soft like cotton.

45. स्निग्धपाणिलेखता। L. 12, V. 45, D. 40. rukirasanthânalekhatâ (having beautiful and equal lines), having the lines of the hand soft.

46. गंभीरपाणिलेखता। L. 14, V. 46, D. 37, having the lines of the hand deep.

47. आयतपाणिलेखता। L. 16. anupûrva, V. 47, D. 38. âyatalekhatâ, having the lines on the hand long.

48. नात्यायतवचनता। L. 18. nokkhasabdavakanah, V. 48, D. 36. âyatavadanatâ, having a voice not too loud, or not having a large mouth.

49. बिंबप्रतिबिंबोष्ठता। L. 17, V. 49, D. 35. rattotthata, having lips red like (the image of) the Bimba.

50. मृदुजिह्वता। L. 19. m*ri*dutaru*n*atâmra*g*ihva*h*, V. 50, 51, 52, having a soft tongue.

51. तनुजिह्वता। having a thin tongue.

52. रक्तजिह्वता। having a red tongue.

53. मेघगर्जितघोषता। L. 20, V. 53, 54, having a voice like the rolling of a cloud.

54. मधुरचारुमंजुस्वरता। having a sweet, agreeable, pleasant sound.

55. वृत्तदंष्ट्रता। L. 49, V. 55, D. 34. va*tt*adâ*th*atâ, having rounded eye teeth.

56. तीक्ष्णदंष्ट्रता। L. 50, V. 56, having sharp eye teeth.

57. शुक्लदंष्ट्रता। having bright teeth.

58. अनुपूर्वदंष्ट्रता। L. 51, V. 59, having regular eye teeth.

59. समदंष्ट्रता। having equal eye teeth.

60. तुंगनासता। L. 52, V. 60, D. 29, having a prominent nose.

61. शुचिनासता। L. 53. *suk*inayana*h*, V. 61, having a bright nose, or eyes.

62. विशालनयनता। L. 54, V. 62. vi*s*uddhanetra*h*, V. 27. *s*uddhanetra*h*, L. 57. âyatanayana*h*, D. 43. âyatavisâlanettatâ, having large or pure eyes.

63. चित्रपक्ष्मता। having beautiful eyelashes.

64. सितासितकमलदलनयनता। L. 58. nîlakuvalayadalasad*ri*sanayana*h*, V. 65, having eyes like the petals of a dark and white lotus (with reference to the white ball and the black pupil?).

65. आयतभ्रूकता। V. 66. âyatabhrû*h*, D. 56. âyatabhamukatâ, having long eyebrows.

66. शुक्लभ्रूकता। having white brows? better, श्लक्ष्णभ्रूकता। V. 67, D. 53, having small brows.

67. सुस्निग्धभ्रूकता। L. 60. *k*itrabhrû*h*, having the eyebrows shining.

68. पीनायतभुजलता। having fat and long arms.

69. समकर्णता। having equal ears.

70. अनुपहतकर्णेंद्रियता। having the organ of hearing uninjured.

71. अपरिम्लानललाटता। cf. V. 72. supari*n*atalalâ*t*a*h*, having a forehead not receding.

72. पृथुललाटता। V. 72, 73; cf. Lal. 70. samgatamukhalalâ*t*a*h*, D. 51. âyataputhulalâ*t*asobhatâ, having a wide forehead.

73. सुपरिपूर्णोत्तमांगता। L. 71, V. 74, D. 50. *kh*attanibha*k*ârusirasatâ, having the head well developed.

74. भ्रमरसदृशकेशता। L. 72. asitakesa*h*, D. 72. sunîlakesatâ, having hair (dark) like a bee.

75. चित्रकेशता । L. 74, V. 75, D. 73. dakkhinâvattakesatâ, having beautiful hair.

76. गुडाकेशता । L. 79. samkukitakesatâ, having the hairs crisp; having a Gudâ, like Arguna.

77. असंलुलितकेशता । L. 77, V. 77, D. 77. alulitakesatâ, having the hair not tangled.

78. अपरूपकेशता । L. 76, V. 78, D. 79. kamalakesatâ, having soft hair.

79. सुरभिकेशता । L. 75, V. 79, D. 71. sugandhamuddhantâ, having perfumed hair.

80. श्रीवत्समुक्तिकनंद्यावर्तलक्षितपाणिपादतलता चेति ॥ L. 80. srîvatsasvastikanandyâvartavardhamânasamsthânakesah, D. 80. ketumâlâratanaramgitatâ, having the palms of hands and feet marked with Srîvatsa, Muktika, Nandyâvarta.

Other Anuvyañganas:

Lal. 11. आयतपादपार्ष्णिः having long heels.

Lal. 13. तुल्यपाणिलेखः having regular lines on the hand.

Lal. 15. अजिह्मपाणिलेखः having the lines on the hand not crooked.

Lal. 22. प्रलंबबाहुः V. 41. sthitâgânvavanatapralambabahutâ, having arms hanging down to the knees.

Lal. 28. सुसमाहितगात्रः V. 31. susamhatagâtrah, D. 28. kotisahassahatthibaladhâranatâ, having his members perfect.

Lal. 55. प्रहसितनयनः D. 44. pañkappasâdavathanettatâ, with smiling eyes. Having eyes with the five degrees of delight.

Lal. 59. सहितभ्रूः D. 52. susanthânabhamukatâ, with eyebrows equal (or with eyebrows joined).

Lal. 61. संगतभ्रूः D. 55. mahantabhâmukatâ, with joined eyebrows, with large eyebrows.

Lal. 62. अनुपूर्वभ्रूः V. 68. samaromabhrûh, D. 54. anulomabhâmukatâ, with regular eyebrows, (well-traced brows.)

Lal. 63. असितभ्रूः with black eyebrows.

V. 67. श्लक्ष्णभ्रूः D. 53. samhabhamukatâ, with small eyebrows.

Lal. 64. पीनगंडः D. 42. paripunnakapolatâ, with full cheeks.

Lal. 65. अविषमगंडः with equal cheeks.

Lal. 66. व्यपगतगंडदोषः without blemishes on his cheeks.

Lal. 67. अनुपहतक्रुष्टः not touched by abuse.

Lal. 68. सुविदितेंद्रियः (viditendriya MS.), with well-known organs of sense.

Lal. 69. सुपरिपूर्णेंद्रियः with complete organs of sense.

Lal. 70. संगतमुखललाटः cf. D. 51. âyataputhulalâ*t*a*s*obhatâ, with face and forehead in harmony.

Lal. 78. अनुपूर्वकेशः D. 78. samakesatâ, with regular hair.

D. 75. स्निग्धकेशता having soft hair.

D. 80. केतुमालारत्नरंजितता being adorned with the jewels of Ketumâlâ.

LXXXV. चक्रवर्तिनां सप्त रत्नानि 'The seven treasures of emperors.'

1. *K*akkaratana*m*; 2. hatthiratana*m* (3); 3. assaratana*m* (4); 4. ma*n*iratana*m*; 5. itthiratana*m*; 6. gahapatiratana*m*; 7. parinâyakaratana*m*.

Mahâvyutp., sect. 176. Lalitav. pp. 14–19 (in the same order as Pâli). Childers, p. 402 b. Burnouf, Lotus, p. 416. Sacred Books, XI, 251–261. Senart, Légende, p. 14 ff. Eitel, p. 122 f.

'1. The wheel; 2. The horse; 3. The elephant; 4. The gem; 5. The wife; 6. The householder; 7. The governor (or general).'

LXXXVI. त्रयोऽध्वानः 'The three times.'

1. Atîto addhâ; 2. anâgato addhâ; 3. pa*kk*uppanno addhâ.

Childers, p. 10 a.

'1. Past; 2. Future; 3. Present.'

LXXXVII. चत्वारः कल्पाः 'The four cycles.'

Mahâvyutp., sect. 249: [1]संवर्तकल्प [2]विवर्तकल्प [3]अंतरकल्प [4]शस्त्रांतरकल्प [5]रोगांतरकल्प [6]दुर्भिक्षांतरकल्प [7]महाकल्प [8]भद्रकल्प, and then कृतयुगं त्रेतायुगं द्वापरयुगं कलियुगं (see next section).

Childers, p. 185 b, gives sa*m*va*tt*o and viva*tt*o as subdivisions of the mahâkappa; then antarakappo and (p. 186 a) bhaddakappo.

Burnouf, Introd. pp. 75, 486; Lotus, pp. 324, 730. Köppen, I, 268 ff. Eitel, pp. 49 f., 64.

LXXXVIII. चत्वारि युगानि 'The four periods' (see note on sect. LXXXVII).

1. Kaliyugam; 2. dvâparayugam; 3. tetâyugam; 4. katayugam.

Childers, p. 606 a. Hodgson, p. 44.

LXXXIX. लोकद्वयं 'The two worlds.'

That is, the world of animals and of inanimate things.

XC. चत्वारो योनयः 'The four classes of birth.'

1. A*n*dagâ yoni; 2. galâbuyoni (3); 3. sa*m*sedagâ yoni (2); 4. opapâtikâ yoni. Childers, p. 605 a.

Mahâvyutp., sect. 113. Trigl. p. 26 b (62). Eitel, p. 145.
'1. Oviparous; 2. Moisture-sprung; 3. Viviparous; 4. Apparitional.'

XCI. पंच कषायाः 'The five depravities.'

Mahâvyutp., sect. 120. Saddharmap., A. S. MS., fol. 18 b; transl. Kern, p. 58, v. 140. Sukhâvatî, sect. 18 f. (p. 99). Burnouf, Lotus, p. 360. Eitel, p. 48 a.

XCII. त्रयः सत्त्वाख्याः.

This paragraph is unintelligible. Dr. Morris suggests something corresponding to the Pâli tisso vi*gg*â. Pûrvânta° might be pubbenivâsânussatiñâ*n*avi*gg*â; Aparânta° might be âsavânâ*m* khaye ñâ*n*avi*gg*â; *K*aturm° might be sattânâ*m* *k*utupapâte ñâ*n*avi*gg*â, or katumagge ñâ*n*am.

XCIII. दश ज्ञानानि 'The ten kinds of knowledge.'

Mahâvyutp., sect. 35. Childers, p. 259 a, has four ñâ*n*as, viz. 1. dhamme ñâ*n*am (5); 2. anvaye ñâ*n*am (6); 3. pari*kkh*ede ñâ*n*am (8); 4. sammutiyâ ñâ*n*am.

XCIV. पंच ज्ञानानि 'The five kinds of knowledge.'

Mahâvyutp., sect. 2. Trigl. p. 9 (6).

XCV. द्वे सत्ये 'The two kinds of truth.'

'1. Sammutisa*kk*am, truth by general consent; 2. paramatthasa*kk*am, self-evident truth.'

Mdo. XIV, 8 (Feer, p. 256), संवृतिपरमार्थसत्यनिर्देश. Cf. Tanjur, Mdo., No. 8 (Feer, p. 368). Childers, p. 409 a. Schlagintweit, p. 35. Wassiljew, p. 294 f.

XCVI. चतुरार्यसत्येषु षोडश क्षांतिज्ञानलक्षणाः (sic).

Mahâvyutp., sect. 52 (cf. sect. XXI).

XCVII. दुःखसत्ये चत्वार आकाराः 'The four parts of the truth of suffering.'

Mahâvyutp., sect. 50. Trigl. p. 15 (23). Lalitav. p. 35, 7 ff. (see sect. LV). Burnouf, Introd. p. 462. Hardy, Manual, p. 495 (4).

XCVIII. समुदयसत्ये चत्वार आकाराः 'The four parts of the truth of the cause.'

Mahâvyutp., sect. 50. Trigl. p. 15 (23).

XCIX. निरोधसत्ये चत्वार आकाराः 'The four parts of the truth of cessation.

Mahâvyutp., sect. 50. Trigl. p. 15 b (23).

C. मार्गसत्ये चत्वार आकाराः 'The four parts of the truth of the way.'

Mahâvyutp., sect. 50. Trigl. p. 15 b (23). On प्रतिपद्, pa*t*ipadâ, see Burnouf, Lotus, p. 520, and Mahâvagga I, 6, 18 (p. 10).

CI. चत्वार समाधयः 'The four kinds of contemplation.'

Childers, p. 423 b, mentions ânantariko samâdhi, and, among the five elements of samâdhi, âlokaphara*n*atâ, 'diffusion of light.'

CII. अष्टौ – – – पुद्गलाः.

1. Sotâpattimagga*tth*o; 2. sotâpattiphala*tth*o; 3. sakadagâmimagga*tth*o; 4. sakadagâmiphala*tth*o; 5. anâgâmimagga*tth*o; 6. anâgâmiphala*tth*o; 7. arahattamagga*tth*o; 8. arahataphala*tth*o.

Cf. Mahâvyutp., sect. 41. Childers, pp. 56 (s.v. ariyapuggalo), 225 b. Puggala-pa*ññ*atti, ed. Morris, p. 2. Burnouf, Introd. p. 291.

CIII. अष्टौ प्रतिपुद्गलाः.

Cf. Mahâvyutp., sect. 41. Puggala-pa*ññ*atti, ed. Morris, p. 2.

Several of these names are illegible and unintelligible. Devakulaṅkulo is a conjecture, founded on the Pâli kolaṅkolo (Puggala-pa*ññ*atti, ed. Morris, p. 16) and *S*âṅkh. G*ri*hya IV, 12. Ekavî*k*ika may be for Pâli ekabîgî (l. c. p. 16). Abhisa*m*skâraparinirvâyî corresponds to sasaṅkhâra-parinibbâyî (l. c. p. 17). Sarvâstâna may be for sarvâsthânapluta*h*. The last word khadga is wrong. The whole number may have been eighteen.

CIV. द्वादशाकारधर्मचक्रप्रवर्तकं (cf. sect. XXI).

Mahâvyutp., sect. 60. Lalitav. p. 542, 15 ff. Mahâvagga, p. 10. Buddhist Suttas, p. 150.

CV. दानं त्रिविधं 'The threefold charity.'

Childers, p. 29 a, gives amisadâna*m*, dhammadâna*m*. Aṅguttara-nikâya II, 13, 1.

The Mahâyânasamparigrahasâstra*m* (Hiouen Thsang's translation) speaks of the six Pâramitâs. The Chinese paraphrases nearly agree with the words of this and the following five sections: 1. Gift consisting of the law; 2. Gift consisting of material things; 3. Gift of fearlessness (अभय 'safety'). Cf. Sukhâvatî, p. 61, 5. '1. Religious (spiritual) gifts; 2. Material gifts; 3. Friendliness.'

CVI. शीलं त्रिविधं 'The threefold morality.'

See note on CV. Chinese: 1. *S*ila of good behaviour; 2. *S*ila of collecting or holding good deeds; 3. *S*ila by benevolence towards beings; cf. CXVII.

CVII. क्षांतिस्त्रिविधा 'The threefold patience.'

Different Kshântis are mentioned elsewhere. Sukhâvatî, cap. 32 (p. 55, 12), has: घोषानुगा, अनुलोमिकी, अनुत्पत्तिकधर्मक्षांति.

Lalitav. p. 36, 16 (Dharmâl. 51), अनुत्पादक्षांति as leading to निरोधसाक्षात्क्रिया.

Burnouf, Lotus, p. 380, translates: 'Resignation to the idea of not being born again, which leads to a clear conception of nirodha.' He distinguishes it from अनुत्पत्तिकी धर्मक्षांतिः, which he translates by 'resignation to future conditions.' According to Lalitav. p. 39, 14 ff. (Dharmâl. 105 and 106), this अनुत्पत्तिकधर्मक्षांतिः seems to mean 'resignation to future and supernatural conditions,' while अनुलोमिकधर्मक्षांतिः would be 'resignation to natural consequences.' See Lefmann, LV, p. 158. Kern, pp. 411, 419.

Saddharmap., transl. Kern, p. 254, अनुत्पत्तिक°, 'acquiescence in the eternal law.'

Chinese: 1. Forbearance of injuries and enmities (2); 2. Forbearance of pains or suffering (3); 3. Forbearance by investigating conditions (1). Wassiljew, p. 140. Târanâtha, übers. Schiefner, p. 61.

CVIII. वीर्यं त्रिविधं 'The threefold energy.'

Chinese: 1. Energy by putting on armour; 2. Energy in practice; 3. Energy in not being timid, not being backward, and not being satisfied.

There is a work by a Japanese, entitled 'Questions and answers on the one hundred Dharmas,' in which similar lists are given; but the three sorts of energy are enumerated differently: 1. Energy by putting on armour; 2. Energy in holding good deeds; 3. Energy in conferring benefits.

CIX. ध्यानं त्रिविधं 'The threefold meditation.'

Chinese: 1. Meditation by residing comfortably; 2. Meditation by drawing out (sins?); 3. Meditation by doing what is to be done.

CX. प्रज्ञा त्रिविधा 'The threefold wisdom.'

1. *K*intâmayâ paññâ (2); 2. sutamayâ paññâ (1); 3. bhâvanâmayâ paññâ (3).

Childers, p. 330 a, s. v. paññâ. Trigl. p. 12 b.

The Chinese list does not agree with ours: 1. Wisdom obtained by the practice free from discrimination; 2. Wisdom obtained by non-discrimination; 3. Wisdom obtained after non-discrimination.

'1. Wisdom obtained by study; 2. Wisdom obtained by thought; 3. Wisdom obtained by meditation.'

CXI. उपायस्त्रिविधः.

For this and the following three Pâramitâs, the Chinese paraphrases (which are found in the above-mentioned Japanese work) do not agree with our lists.

CXII. प्रणिधानं त्रिविधं.

CXIII. बलं त्रिविधं.

CXIV. ज्ञानं त्रिविधं.

CXV. आवरणे द्वे.

CXVI. नैरात्म्यं द्विविधं.

CXVII. संभारो द्विविधः 'The twofold equipment.'

Lalitav. p. 39, 4 ff. (Dharmâl. 97–100), has four, viz. 1. पुण्यसंभार; 2. ज्ञानसंभार; 3. शमथसंभार; 4. विदर्शनसंभार (cf. Kern, I, 419).

That is, according to Kern, the equipment consisting in—1. Meritorious acts; 2. Science; 3. Quietude; 4. Far-sightedness (clairvoyance).

On शमथ and विपश्यन (evidently the same as विदर्शन), see Wassiljew, pp. 141, 144. Trigl. p. 18 b (32).

CXVIII. षट् समाध्यावरणानि.

CXIX. अष्टौ प्रहाणसंस्काराः.

CXX. चत्वारो द्वीपाः 'The four continents.'

1. Uttarakuru; 2. *G*ambudîpo; 3. Pubbavideho; 4. Aparagoyâna*m*.

Childers, p. 228 a, s. v. mahâdipo. Mahâvyutp., sect. 149. Trigl. p. 23 (47). Lalitav. pp. 21, 8 f.; 144, 4 f.; 170, 14 f. (cf. 257, 6, चतुर्द्वीपिश्वर). Burnouf, Introd. pp. 75 n., 177 n.; Lotus, p. 843. Hardy, Manual, pp. 4, 14; Legends, p. 85. Köppen, I, 233 f. Kern, p. 289. Eitel, p. 144 f.

CXXI. अष्टावुष्णनरकाः 'The eight hot hells.'

1. Sañ*g*ivo; 2. kâ*l*asutto; 3. saṅghâto; 4. roruvo; 5. mahâroruvo; 6. tapano; 7. patâpano; 8. avî*k*i.

Mahâvyutp., sect. 209. Mahâvastu I, 5–27. Childers, p. 260 b. Pañ*k*agati, transl. Feer, Ann. Mus. Guim. V, 516. Burnouf, Introd. p. 201; cf. p. 366 (on the punishments); Lotus, p. 309. Hardy, Manual, pp. 26 ff., 47, 59. Köppen, I, 240. Kern, p. 298. Beal, p. 245. Eitel, p. 82 a.

CXXII. अष्टौ शीतनरकाः 'The eight cold hells.'

Mahâvyutp., sect. 210: 1. अर्बुद; 2. निरर्बुद; 3. अटट; 4. हहव; 5. हुहुव; 6. उत्पल; 7. पद्म; 8. महापद्म.

Suttanipâta, transl. Fausböll; S. B. E., X, p. 121, has Abbuda, Nirabbuda, Ababa, Ahaha, A*l*a*l*a, Kumuda, Sogandhika, Uppalaka, Pu*nd*arîka, Paduma. See Vyâkhyâ, fol. 257 a, l. 7. Burnouf, Introd. p. 201. Kern, I, 298 f. Eitel, p. 82 a.

CXXIII. सप्त पातालानि 'The seven lower regions.'

CXXIV. द्वौ चक्रवाडौ 'The two mountain-rings.'

Childers, p. 97 b, *k*akkavâ*l*am and °la*m*. Lalitav. pp. 170, 18 f.; 346, 5. Saddharmap., transl. Kern, p. 233. Âryamahâkaru*n*apu*nd*arîkasûtra, transl. Feer, Ann. Mus. Guim. V, 161. Burnouf, Lotus, p. 842. Hardy, Manual, p. 2; Legends, pp. 80 ff., 97 ff. Köppen, I, 234 f. Kern, I, 289. Eitel, p. 142 a.

CXXV. अष्टांगपर्वताः 'The eight mountains.'

1. Yugandharo; 2. Îsadharo; 3. Karavîko; 4. Sudassano; 5. Nemindharo (7); 6. Vinatako (5); 7. Assaka*nn*o (6); (8. Meru, being nearest to Yugandharo.)

Mahâvyutp., sect. 188. Childers, p. 211 b (s.v. kulâ*k*alo). Burnouf, Lotus, p. 842 ff. Hardy, Manual, p. 12; Legends, p. 82 ff. Köppen, I, 233. Eitel: Yuga*m*dhara (p. 175 b), Îshâdhara (p. 46 a), Karavika (p. 53 a), Sudar*s*ana (p. 134 b), A*s*vakar*n*a (p. 17 a), Vinataka (p. 168 b), Nemi*m*dhara (p. 83 b), Sumeru (p. 136 a).

CXXVI. सप्त सागराः 'The seven seas.'

Childers, p. 412 a (s.v. sâgaro), has: 1. khîra*nn*ava (cf. 2); 2. nîlasâgara; 3. pîtasâgara, etc. Cf. Hardy, Manual, p. 12; Legends, p. 84.

CXXVII. षट् कामावचरा देवाः 'The six classes of gods of the world of desire.'

1. *K*âtummahârâ*g*ikâ; 2. tâvati*m*sâ; 3. *y*âmâ (4); 4. tusitâ (3); 5. nimmânaratino; 6. paranimmitavasavattino.

Mahâvyutp., sect. 151. Trigl. p. 23 b (49). Cf. Lalitav. pp. 33, 3; 113, 14; 478, 10. Childers, pp. 177 a, 467 b. Mahâvagga I, 6, 30 (p. 12). Burnouf, Introd. pp. 79, n. 3; 601; 604; Lotus, p. 353. Köppen, I, 260. Kern, I, 291. Eitel, pp. 145 a, 148 a, 152 a, 173 a, 85 a, 90 b.

CXXVIII. अष्टादश रूपावचरा देवाः 'The eighteen classes of gods of the world of form.'

1. Brahmapârisa*gg*â; 2. brahmapurohitâ; 3. mahâbrahmâno; 4. pa-

rittâbhâ; 5. appamâ*n*âbhâ; 6. âbhassarâ; 7. parittasubhâ; 8. appamâ*n*asubhâ; 9. subhaki*nn*â; 10. vehapphalâ; 11. asa*ññ*asattâ; 12. avihâ; 13. atappâ; 14. sudassâ; 15. sudassî; 16. akani*tth*â.

Mahâvyutp., sects. 152–156. Trigl. p. 24 (50–53). Childers, p. 467 b. Burnouf, Introd. p. 609 ff.; Lotus, p. 353. Hardy, Manual, pp. 5 ff., 26. Köppen, I, 260 f. Kern, I, 292 f. Eitel, p. 105, etc.

CXXIX. चत्वारोऽरूपावचरा देवाः 'The four classes of gods of the formless world.'

1. Âkâsâna*ñk*âyatanûpagâ; 2. vi*ññ*â*n*a*ñk*âyatanûpagâ; 3. âki*ñk*a*ññ*âyatanûpagâ; 4. nevasa*ññ*ânâsa*ññ*âyatanûpagâ.

Mahâvyutp., sect. 157. Trigl. p. 24 b (54). Childers, p. 467 b. Burnouf, Lotus, p. 811 ff. Hardy, Manual, pp. 5 ff., 26. Köppen, I, 261. Kern, I, 293 f. Eitel, p. 13 b.

CXXX. त्रिविधा लंघनाः.

CXXXI. त्रिविधा महामैत्री.

The text is evidently faulty.

CXXXII. त्रिविधं कर्म 'The threefold (fruit of) work.'

1. Di*tth*adhammavedanîyakamma*m*; 2. uppa*gg*avedanîyakamma*m*; 3. aparâpariyavedanîyakamma*m*.

Mahâvyutp., sect. 117. Childers, p. 178 b. Hardy, Manual, p. 447, gives eleven.

'1. Karma manifesting itself in this life; 2. Karma manifesting itself in the next existence; 3. Karma manifesting itself at a subsequent period.'

CXXXIII. त्रिविधं प्रातिहार्यं 'The three kinds of magic.'

Mahâvyutp., sect. 12: [1]ऋद्धिप्रतिहार्यं [2]आदेशप्रतिहार्यं [3]अनुशासनीप्रतिहार्यं. Cf. Lalitav. p. 82, 16: ऋद्धिप्रातिहार्य. Burnouf, Lotus, p. 310.

CXXXIV. अष्टावक्षणाः 'The eight untimely ways of being born.'

Mahâvyutp., sect. 116. Burnouf, Lotus, p. 835. Childers, p. 24 b.

CXXXV. त्रिविधा विकल्पाः.

CXXXVI. चत्वारः समाधयः 'The four kinds of contemplation.'

विमलप्रभा, Saddharmap., transl. Kern, p. 394. Eitel, p. 167 b.

CXXXVII. चतुर्दशाव्याकृतवस्तूनि.

Mahâvyutp., sect. 201. Abhidharmakosavyâkhyâ, fol. 355 a, l. 4. Milinda-Panha, p. 145; Oldenberg, Buddha, p. 443. In illustration of avyâkṛita, Kasawara sent me the following note: 'In Hiouen Thsang's translation of the Abhidharma-kosa, cap. 5, we read, "There are four ways of answering questions. What are the four? Sometimes one answers directly (एकांशव्याकरणं), sometimes by qualifying (विभज्य व्याकरणं), sometimes one gives an answer after putting a question (परिपृच्छाव्याकरणं), and sometimes one does not give any at all, but puts it aside (स्थापनीयव्याकरणं). When should one answer a question directly? One should do so, when asked whether all conditions are inconstant. When should one answer by qualifying? When one is asked, what reward one receives, if doing anything on purpose, one should answer by qualifying (that, if the action is good, the person will receive a good reward; and if it is bad, he will receive a bad reward). How does a person answer after putting another question? Supposing he is asked whether personality and self are the same thing, he must put a question: 'What self do you mean? If you mean the gross self, then it is different.' When does one give no answer? When one is asked, whether this world is permanent or not, whether it is both permanent and not permanent, whether it is neither permanent nor impermanent; whether this world has an end or not, whether it has both an end and no end, whether it has neither an end nor no end; whether a Tathâgata, after his death, exists or not, whether he both exists and not exists, whether he neither exists nor not exists; whether this life is this body, or whether they are different,—when one is asked in this way, one puts the question aside."

'अव्याकृत, which means "not qualified," "not declared," is used synonymously with स्थापनीय. See Childers' Dict., p. 328, under Pañho.'

CXXXVIII. त्रीणि कुशलमूलानि 'The three roots of virtue.'

'1. Alobho, freedom from covetousness; 2. adoso, freedom from anger; 3. amoho, freedom from ignorance.' Childers, p. 214 a.

CXXXIX. त्रीण्यकुशमूलानि 'The three roots of vice.'

'1. Lobho, covetousness; 2. doso, anger; 3. moho, ignorance.'

Mdo. XX, 11 (Feer, p. 269). Childers, p. 25 b. Burnouf, Lotus, p. 336. Cf. Hardy, Manual, p. 495.

CXL. तिस्रः शिक्षाः 'The three kinds of study.'

1. Adhisîlasikkhâ (2); 2. adhikittasikkhâ (1); 3. adhipaññâsikkhâ (3). Mahâvyutp., sect. 32. Trigl. p. 15 b (24). Childers, p. 475 a, s. v. sikkhâttayam.

'1. Training in the higher morality; 2. Training in the higher thought; 3. Training in the higher learning.' See note on Vinaya Texts, II, 23.

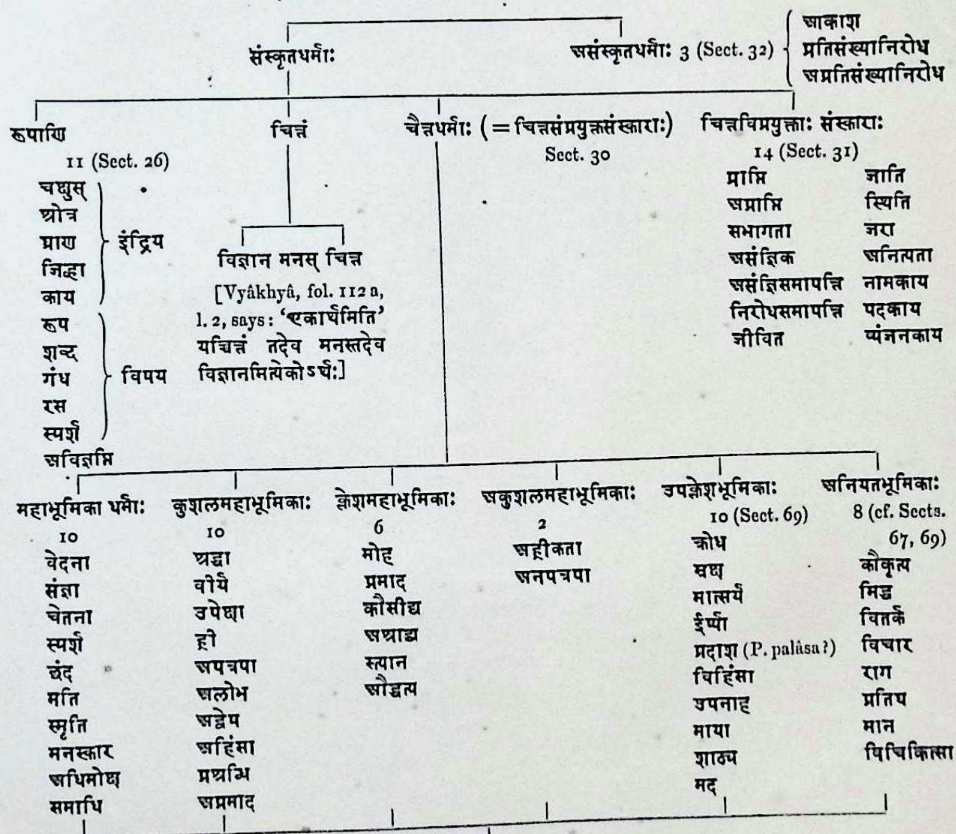
इति नागार्जुनपादविरचितायां धर्मसंग्रहः समाप्तः ॥

The Chinese Version ends with the eighty Anuvya*ñg*anas, and mentions no author.

Both MSS. agree in °रचितायां, which may be for °रचितोऽयं. But perhaps this locative may refer to another work of Nâgâr*g*una, such as his commentary on the Pra*gñ*âpâramitâ, and the title may be an abbreviation of नागार्जुनपादविरचितायां प्रज्ञापारमितावृत्तौ धर्मसंग्रहः. Though this is a mere conjecture, I cannot make the correction of °रचितायां into °रचितोऽयं without hesitation, for it is a matter of importance, as the latter reading would make our संग्रह definitely a work of Nâgâr*g*una.

THE SEVENTY-FIVE DHARMAS

(see the second chapter of the Abhidharmakosa).



संस्कृत 72, i.e.	रूप	11
	चित्त	1
	चैत्त	46
	चित्तविप्रयुक्त	14
असंस्कृत	. . . .	3
		75 dharmas.

N. B. Those terms are explained in the Abh. Vyâkhyâ, fol. 98 and following, and fol. 376 a, l. 2, and following.

THE FIVE SKANDHAS, TWELVE ÂYATANAS, AND EIGHTEEN DHÂTUS,

COLLECTED FROM THE FIRST CHAPTER OF THE ABHIDHARMAKOSA.

- 5 स्कंध Sect. 22
  - रूप 3
    - 5 इंद्रिय — चक्षुस् श्रोत्र घ्राण जिह्वा काय
    - 5 विषय Sect. 33
      - रूप 2 Sect. 34 — वर्णरूप, संस्थानरूप
        - 4 — नील पीत लोहित अवदात
        - 8 — दीर्घ ह्रस्व वृत्त परिमंडल उन्नत अवनत सात विसात
        - or 20, adding छाया आतप आलोक अंधकार अभ्र धूम रजस् महिका
        - or 21, adding नभस् (Vyâkhyâ, fol. 19 b, नभश्चैकवर्णमिति)
      - शब्द 8 Cf. Sect. 35 — (शब्दः) अनुपात्तमहाभूतहेतुकः सत्त्वाख्योऽसत्त्वाख्यो मनोज्ञामनोज्ञश्च । उपात्तमहाभूतहेतुकः सत्त्वाख्योऽसत्त्वाख्यो मनोज्ञामनोज्ञश्च ॥
        (सत्त्वाख्यो शब्दः is the sound caused by speech, hands, &c.
        असत्त्वाख्यो शब्दः is the sound caused by winds, forests, rivers, &c.)
      - गंध 4 Sect. 37 — सुगंध दुर्गंध समगंध विषमगंध
      - रस 6 Sect. 36 — तिक्त अम्ल लवण कटुक मधुर कषाय
      - स्पर्श 11 Sects. 38, 39 — पृथ्वी अप् तेजस् वायु लघुत्व गुरुत्व श्लक्ष्णत्व कर्कशत्व जिघत्सा [1] पिपासा [2] शीत
    - 2 अविज्ञप्ति — विज्ञप्तिसमाधिसंभूतं कुशलाकुशलं रूपं (Vyâkhyâ, fol. 25 a, l. 2)
  - वेदना 3. Sect. 27
  - संज्ञा Sect. 28
  - संस्काराः 58, i.e. Sects. 31, 32
    - 44 चैत्तधर्म (here वेदना and संज्ञा are excluded)
    - 14 चित्तविप्रयुक्तसंस्काराः

    } See the other table.
  - विज्ञान 6 — चक्षुर्विज्ञान श्रोत्र° घ्राण° जिह्वा° काय° मनस्°
- 12 आयतन Sect. 24
  - चक्षुःश्रोत्रघ्राणजिह्वाकायमनआयतनानि
  - रूपशब्दगंधरसस्पर्शधर्मायतनानि
- 18 धातु Sect. 25
  - चक्षुःश्रोत्रघ्राणजिह्वाकायमनोधातवः
  - रूपशब्दगंधरसस्पर्शधर्मधातवः
  - चक्षुर्विज्ञान—मनोविज्ञानधातवः

CONTENTS.

I. = India Office Library MS. C. = Cambridge MS. F. = The Fragment belonging to the Cambridge Library. Ch. = The Chinese Version.

[1] Omitted in I. only. [2] Omitted in C., F., and Ch. [3] F. and Ch. put this section before sect. XIX. [4] Omitted in C., F., and Ch. [5] F. and Ch. omit from sect. XXIV to sect. XLI. [6] Omitted in C. [7] This title is left out in I. [8] Omitted in C. only. [9] Here the fragment ends. [10] Omitted in Ch. [11] Ch. puts it after मार (sect. LXXX).

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[1] Omitted in Ch. [2] See note to LIX. [3] Omitted in Ch. [4] Ch. enumerates four only. [5] Omitted in Ch. The Chinese Version adds, after sect. LXVIII, four sections, three of which are not found in our text, viz.: 1. Four Âsravas: kâmâsrava, bhavâsrava, avidyâsrava, and drishtyasrava. 2. Eight Rûpas: prithvî, âpas, tegas, vâyu, gandha, rasa, sparsa, and dharma. 3. Three Vimokshas: see sect. LXXIII. 4. Two Arûpas: âkâsa and vigñâna. Then the Version passes to eight Vimokshas, see sect. LIX. N.B. These terms are of course written in Chinese. [6] Omitted in Ch. [7] See note to LXXIII. [8] Ch. puts it after sect. XCI. [9] Omitted in Ch. [10] Ch. omits from sect. XCII to sect. CXIX. [11] Eighteen (?). [12] Ch. puts it after sect. CXXI. [13] Ch. puts it after sect. CXXII.

[1] Ch. omits this. [2] Ch. enumerates seven, omitting the eighth. [3] Ch. enumerates seventeen, and the Version ends here.

A LIST OF THE SUBJECTS IN THE CHINESE VERSION OF THE DHARMA-SAMGRAHA,

TRANSLATED BY SH'-HU (DÂNAPÂLA ?), A.D. 980–1000, OF THE LATER SUṄ DYNASTY, A.D. 960–1127. SEVEN LEAVES.

	Literal translation of the Chinese terms.	In the Sanskrit text. No.
I.	Triratna	I.
II.	Triyâna	II.[1]
III.	Saptânuttarapûgâ	XIV. (?)
IV.	Trimûla	XV. (?)
V.	Dasapâramitâ	XVIII.
VI.	Ash/âdasasûnyatâ	XLI.[2]
VII.	*K*atur-amita (?)	XVI.
VIII.	*K*atuhsamgrahavastu	XIX.
IX.	Pañkâbhigñâ	XX.
X.	*K*aturâryasatya	XXI.
XI.	Pañkaskandha	XXII.
XII.	Lokottara-pañkaskandha	XXIII.
XIII.	Dvâdasânga-pratîtyasamutpâda	XLII.
XIV.	Saptatrimsad-bodhipâkshikadharma	XLIV.
XV.	*K*aturdharmavîga	XLVII. (?)
XVI.	Shadanusmriti	XLVIII.
XVII.	*K*aturdharmamudrâ	XLIX.
XVIII.	Dasâkusala	L.
XIX.	*K*aturmûlaklesa	LX. (?)
XX.	Pañkadrishti	LXI.
XXI.	*K*aturâsrava	(?)
XXII.	Trivimoksha	LXVI.
XXIII.	Ashtarûpa	(?)
XXIV.	Dvy-arûpa	(?)
XXV.	Ashtavimoksha	LIII.
XXVI.	Navânga-pravakana	LVI.
XXVII.	Dvâdasadhûtaguna	LVII.
XXVIII.	Dasabhûmi	LVIII.

[1] In C. only. [2] Where 20 instead of 18.

	Literal translation of the Chinese terms.	In the Sanskrit text. No.
XXIX.	Bodhisattva-dasavasitâ	LXVII.
XXX.	Bodhisattva-dasabala	LXVIII.
XXXI.	Tathâgata-dasabala	LXIX.
XXXII.	*K*atur-vaisâradya	LXX.
XXXIII.	Pañ*k*amâtsarya	LXXI.
XXXIV.	Ash*t*âdasâve*n*ika-buddhadharma	LXXII.
XXXV.	Dvâtri*m*sal-laksha*n*a	LXXVI.
XXXVI.	Asîty-anuvyañ*g*ana	LXXVII.
XXXVII.	*K*akravarti-saptaratna	LXXVIII.
XXXVIII.	Lokâsh*t*adharma	(?)
XXXIX.	Tryadhyâya	LXXIX.
XL.	*K*atu*h*kalpa	LXXX.
XLI.	*K*aturloka	(?)
XLII.	Dvâdharma	(?)
XLIII.	*K*aturyoni	LXXXIII.
XLIV.	Pañ*k*akashâya	LXXXIV.
XLV.	*K*aturmâra	(?)
XLVI.	Sha*d*dharma (or, states of existence)	(?)
XLVII.	Ash*t*a-sîtanaraka	CXV.
XLVIII.	Ash*t*a-ush*n*anaraka	CXIV.
XLIX.	*K*aturdvîpa	CXIII.
L.	Dvi*k*akravâ*d*a	CXVII.
LI.	Saptasuvar*n*a(?)-parvata	CXVIII.[1]
LII.	Saptasâgara	CXIX.
LIII.	Sha*t*kâmâva*k*aradeva	CXX.
LIV.	Saptadasa(rûpâva*k*ara)-deva	CXXI.[2]

Thus the subjects in the Sanskrit text, which are wanting in the Chinese version, are Nos. 3–13, 17, 24–40, 43, 45, 46, 51, 52, 54, 55, 59, 62–65, 73–75, 81, 82, 84–112, 116, 122–133. But at the same time there are at least 8 subjects in the Chinese version which seem to be wanting in the Sanskrit text. We have 54 subjects in the Chinese version, 46 of which nearly agree with as many subjects in the Sanskrit text. 133 + 8 = 141 is the total number of different subjects in the Sanskrit text and the Chinese version. In the Chinese version, this work is not ascribed to Nâgârguna, but the Chinese title means literally 'Law-collection (= Dharmasa*m*graha)-name-number-sûtra.'

[1] Where 8 instead of 7. [2] Where 18 instead of 17.

THE TITLES OF THE SECTIONS

ARRANGED ALPHABETICALLY.

INDEX OF WORDS.

The Roman numerals refer to the titles of sections, and the English figures to the sections.

CORRIGENDA AND ADDENDA.

Page 2, line 3 from bottom, instead of MSS. read MS.
P. 3, l. 8, वज्रा वाराही ?
P. 3, l. 6 f. b., instead of १ read ७
P. 4, l. 6 f. b., instead of C. read F.
P. 4, l. 2 f. b., instead of I. read C., and add I. समानर्था
P. 5, l. 8 f. b., put 13 over काय
P. 5, l. 2 f. b., put I. before श्रोत, C. before मन
P. 5, l. 1 f. b., add I. रूपशब्दगंध°
P. 6, l. 3, read ऽचिन्नमि
P. 6, l. 1 f. b., चवर्ति° and चारय्येति
P. 7, l. 7 f. b., insert I. before °का

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